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Scripture - Doctrine

OF THE

TRINITY.

In Three Parts.

WHEREIN

ALL the *Texts* in the NEW TESTAMENT relating to that Doctrine, and the principal Passages in the Liturgy of the Church of ENGLAND, are collected, compared, and explained.

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PREFACE.



THE Subject of the following Papers, is a Doctrine of the greatest Importance in Religion; a Matter not to be treated of slightly and carelessly, as it were by accident only, after the manner of superficial controversies about Words, or of particular occasional questions concerning the meaning of single ambiguous Texts; but which ought,

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when discoursed upon at all, to be examined thoroughly on all sides, by a serious study of the Whole Scripture, and by taking care that the Explication be consistent with it self in every part.

I have, according to the Weight and Dignity of the Subject, considered it throughout as carefully and distinctly as I was able; and desire only, that the Reader, when he begins the Book, would peruse it All, and consider seriously every Part, and compare the Whole of what is here said, with other Whole Schemes, before he passes his judgment upon it.

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S, in Matters of *Speculation* and *Philosophical Inquiry*, the only Judge of what is right or wrong, is *Reason and Experience*; so in Matters either of *humane Testimony* or *divine Revelation*, the only certain Rule of Truth is the *Testimony* or the *Revelation* itself.

The *Christian Revelation*, is the Doctrine of Christ and his Apostles; that is, the Will of God made known to mankind by Christ, and by Those whom Christ intrusted with infallible Authority to teach it. For the right apprehending of which Doctrine, men are (as in other matters of the greatest importance to them) sincerely to make use of their best Understanding; and, in order thereunto, to take in all the Helps they can find, either from living Instructors or ancient

tient Writers: But this, only as a Means to assist and clear up their own Understanding, not to over-rule it; as a Means to afford them Light to see what Christ has taught them, not to prejudice them with supposing that Christ has taught any thing, which, after the strictest inquiry and most careful examination, they cannot find to be delivered in his Doctrine.

If in all things absolutely necessary to be believed and practised in order to Salvation, the Revelation of Christ was not in it self so clear, as that every sincere person, using the best Helps and Assistances he can meet with, could sufficiently understand it; it would follow, that God had not at all made sufficient provision for the Salvation of men. For the Doctrine of Christ and his Apostles being the only Foundation we have to go upon, and no man since pretending to have had any new Revelation; 'tis evident there can never possibly be any Authority upon Earth, sufficient to oblige any man to receive any thing as of divine Revelation, which it cannot make appear to that Mans own Understanding (sincerely studying and inquiring after the Truth,) to be included in That Revelation. For if any man can by any external

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nal Authority be bound to believe any thing to be the Doctrine of Christ, which at the same time his best Understanding necessitates him to believe is not that Doctrine; he is unavoidably under the Absurdity of being obliged to obey Two contrary Masters, and to follow Two inconsistent Rules at once. The *only Rule of Faith* therefore to every Christian, is the *Doctrine of Christ*; and That Doctrine, as applied to him by his own Understanding. In which matter, to preserve his Understanding from erring, he is obliged indeed, at his utmost peril, to lay aside all Vice and all Prejudice, and to make use of the best Assistances he can procure: But after he has done all that can be done, he must of necessity at last understand with his own Understanding, and believe with his own, not anothers, Faith. For (whatever has sometimes been absurdly pretended to the contrary,) 'tis evidently as impossible in Nature, that in these things any one person should submit himself to another, as that one man should *see* or *taste*, should *live* or *breathe* for another.

Wherefore in every Inquiry, Doubt, Question or Controversy concerning Religion, every man that is solicitous to avoid erring, is obliged to have recourse
(accor-

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(according to the best of his Capacity) to the Rule itself, to the original Revelation. Using (as is before said) all the Helps and Assistances he can obtain; But still taking care to use them, only as Helps and Assistances; not confounding and blending them with the Rule itself.

Where That Rule is to be found by every sincere Christian, is very evident. Whatever *our Lord himself taught*, (because his Miracles proved his divine Authority,) was infallibly True, and to Us (in matters of Religion) the Rule of Truth. Whatever *his Apostles preached*, (because they were inspired by the same Spirit, and proved their Commission by the like Testimony of Miracles,) was likewise a part of the Rule of Truth. Whatever the Apostles *wrote*, (because they wrote under the Direction of the same Spirit by which they preached,) was in like manner a part of the Rule of Truth. Now in *the Books of Scripture* is conveyed down to us the Sum of what our Saviour taught, and of what the Apostles preached and wrote. And were there as good evidence, by any certain means of Tradition whatsoever, of any other things taught by Christ or his Apostles, as there is for those delivered down to us in these Writings, it could not be denied

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denied but that such Tradition would be of the same Authority, and in every respect as much a part of the Rule of Truth, as the Scripture itself. But since there is no such Tradition (and indeed in the nature of things there can be no such Tradition) at this distance of Time; therefore *the Books of Scripture* are to Us Now not only *the Rule*, but *the Whole* and *the Only Rule of Truth* in matters of Religion.

This Notion is well expressed by *Irenæus*: *We have not* (saith he) *been taught the Method of our Salvation by any Others, than by Those from whom the Gospel itself was delivered to us: Which the Apostles, at first, preached; and afterwards, by the Will of God, delivered down to us in Writing, that it might be the Foundation and Pillar of our Faith. And it is impious to ima-*

Non enim per alios dispositionem salutis nostræ cognovimus, quàm per eos per quos Evangelium pervenit ad nos: Quod quidem Tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum. Nec enim fas est dicere, quoniam antè prædicaverunt quàm perfectam haberent agnitionem; sicut quidam audent dicere,

gine, that they preached before they had Perfect Knowledge of what they were to deliver; as some, who boast themselves to be Amenders of the Apostles doctrine, have presumed to affirm. For after our Lord was risen from the dead, and they were indued by the Holy Ghost with Power from on high; they were Fully instructed, and had Perfect Knowledge in all things; and went forth into the ends of the World, declaring the good things which God hath provided for us, and preaching Peace from Heaven unto Men; having All and Each of them the Gospel of God. Thus Matthew set forth the Gospel in Writing, &c.

Nevertheless, though the Whole Scripture is the Rule of Truth; and whatever

cere, gloriantes e-mendatores se esse Apostolorum. Postea enim quàm surrexit Dominus noster a mortuis, & induti sunt superveniente Spiritu sancto virtutem ex alto, de omnibus adimpleti sunt, & habuerunt perfectam agnitionem; [5] exierunt in fines terræ, ea quæ a Deo nobis bona sunt evangelizantes, & cælestem pacem hominibus annunciantes; qui quidem & omnes pariter & singuli eorum, habentes Evangelium Dei. Ita Matthæus—Scripturam edidit Evangelii, &c. Lib. 3. cap. 1.

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is there delivered, is infallibly True; yet because there is contained in those Writings great Variety of things, and many occasional Doctrines and decisions of controversies, which though all equally true, yet are not all equally necessary to be known and understood by all Christians of all capacities; therefore the Church from the Beginning, has out of Scripture selected those plain fundamental Doctrines, which were delivered as of necessity to be known and understood by all Christians whatsoever. And These, all persons were taught in their *Baptismal Creed*: Which was therefore usually called, *the Rule of Faith*: Not that itself was of any Authority, any otherwise than as it expressed the Sense of Scripture; but that it was agreed to be such an *Extract of the Rule of Truth*, as contained all the things immediately, fundamentally, and universally necessary to be understood and believed distinctly by every Christian.

As in process of time men grew less pious, and more contentious; so in the several Churches they enlarged their Creeds, and Confessions of Faith; and grew more minute, in determining unnecessary Controversies; and made more and more things explicitly necessary to be understood; and (under pretence of explaining authoritatively,) imposed things
much

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much harder to be understood than the Scripture itself; and became more uncharitable in their Censures; and the farther they departed from the Fountain of Catholick Unity, the Apostolical Form of sound words, the more uncertain and unintelligible their Definitions grew; and good men found no where to rest the Sole of their Foot, but in having recourse to the original words of Christ himself and of the Spirit of Truth, in which the Wisdom of God had thought fit to express itself.

For, Matters of Speculation indeed, of Philosophy, or Art; things of humane invention, experience, or disquisition; improve generally from small beginnings, to greater and greater Certainty, and arrive at Perfection by degrees: But matters of Revelation and divine Testimony, are on the contrary complete at first; and Christian Religion, was most perfect at the Beginning; and the words of God, are the most proper significations of his Will, and adequate expressions of his own Intention; and the Forms of Worship set down in Scripture, by way either of Precept or Example, are the best and most unexceptionable Manner of serving him.

In the days of the Apostles therefore, Christianity was perfect; and continued for some Ages, in a tolerable Simplicity
and

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and Purity of Faith and Manners ; supported by singular Holiness of Life, by Charity in matters of Form and Opinions, and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace, Holiness and Love. But needless Contentions, soon began to arise ; and Faith became more intricate ; and Charity diminished ; and Humane Authority and Temporal Power increased ; and the Regards of This Life grew greater, and of the Next Life less ; and Religion decayed continually more and more, till at last (according to the Predictions of the Apostles) it was swallowed up in the great Apostacy. Out of which, it began to recover at the Reformation ; when the Doctrine of Christ and his Apostles was again declared to be the Only Rule of Truth, in which were clearly contained all things necessary to Faith and Manners. And had That Declaration constantly been adhered to, and Humane Authority in Matters of Faith been disclaimed in Deeds as well as in Words ; there had been, possibly, no more Schisms in the Church of God ; nor Divisions, of any considerable moment, among Protestants.

But though Contentions and Uncharitableness have prevailed in Practice, yet (thanks be to God) the Root of Unity
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has

has continued amongst us; and the Scripture hath universally been declared to be the only Rule of Truth, a sufficient Guide both in Faith and Practice; And Those who differ in opinion, have done so only because each party has thought their own opinion founded in Scripture; And men are required to receive things for no other cause and upon no other authority, than because they are found (and consequently *in no other sense than* wherein they are found) in the Holy Scriptures. Wherefore in any Question of Controversy in a Matter of Faith, Protestants are obliged (for the deciding of it) to have recourse to no other Authority whatsoever, but to that of Scripture only.

The incomparable Arch-Bishop Tillotson, has made This sufficiently appear, in his *Rule of Faith*; particularly, *Part I, Sect. 3*; and *Part IV, Sect. 2*.

And the very learned and judicious Bp Wake: *I chuse rather* (saith he in the Name of every Christian,) *to regulate my Faith by what God hath delivered, than by what Man hath defined.* Comment. on Ch. Catech. pag. 21.

And the excellent Mr Chillingworth: *By the Religion of Protestants* (saith he,) *I do not understand the Doctrine of Luther, or Calvin, or Melancthon; nor the Confession*

cession of Augusta, or Geneva; nor the Catechism of Heidelberg; nor the Articles of the Church of England; no, nor the Harmony of Protestant Confessions: but That wherein they all agree, and which they all subscribe with a greater Harmony, as a perfect Rule of their Faith and Actions; that is, the Bible. The Bible, I say, the BIBLE only, is the Religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it; well may they hold it as a Matter of Opinion: But as Matter of Faith and Religion, neither can they, with coherence to their own grounds, believe it themselves; nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial Search of the true way to eternal Happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this Rock only. I see plainly and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a Consent of Fathers of one age against a Consent of Fathers of another age, the Church of one age against the

Church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No Tradition, but only of Scripture, can derive it self from the fountain; but may be plainly proved, either to have been brought in, in such an age after Christ; or, that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This therefore, and This only, I have reason to believe: This I will profess; according to This, I will live; and for This, if there be occasion, I will not only willingly, but even gladly lose my life; though I should be sorry that Christians should take it from me. Propose me any thing out of This book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart: As knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things, I will take no mans liberty of judgment from him; neither shall any man take Mine from Me. I will think no man the worse man, nor the worse Christian: I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect

expect from them again. I am fully assured that God does not, and therefore that Men ought not, to require any more of any man than This; To believe the Scripture to be Gods word, to endeavour to find the true Sense of it, and to live according to it. Ch. 6. § 56.

In the Statutes given by Queen Elizabeth of glorious Memory, to Trinity-College in the University of Cambridge, the following Oath is appointed to be taken by every Fellow in the Chapel, before his Admission. I, N. N.

do swear and promise in the presence of God, that I will heartily and stedfastly adhere to the true religion of Christ, and will prefer the Authority of Holy Scripture before the Opinions of Men; that I will make the Word of God the Rule of my Faith and Practice,

Singuli electi, antequam admittantur, jusjurandum quod sequitur, sub pœnâ locorum suorum amittendorum, coram Magistro & Senioribus in Sacello dent.

Ego N. N. juro ac teste Deo promitto, me veram Christi religionem omni animo amplexurum, & Sacræ Scripturæ auctoritatem hominum judiciis præpositurum; regulam vitæ ac summam fidei ex verbo Dei petiturum; cætera, quæ ex verbo Dei non probantur,

and look upon other things, which are not proved out of the Word of God, as humane only; — that I will readily and with all my power oppose doctrines contrary to the Word of God; that, in matters of Religion, I will prefer Truth before Custom, what is written before what is not written; &c.

pro humanis habiturum; — contrarias verbo Dei opiniones omni voluntate ac mente refutaturum; vera consuetis, scripta non scriptis, in religionis causa, antehabaturum; &c.

And, in the same University, every Doctor in Divinity, at his taking That Degree, does [*profiteri in Theologia*] make his Profession in the following Words: In the

Formula Professionis Inceptorum in Theologia.

Name of God, Amen: I A. B. do from my Heart receive the whole sacred Canonical Scriptures of the old and new Testament: And do hold, or reject, all that the True, Holy, and Apostoli-

In Dei Nomen, Amen. Ego A. B. ex animo amplector universam sacram Scripturam Canonice Veteri & Novo Testamento comprehensam; omniaque illa, quæ vera Ecclesia Christi, sancta & Apostolica, verbo Dei

cal Church of Christ, subject to the Word of God, and being governed by it, holds or rejects: And in this profession I will persevere to my lives end, God of his great mercy giving me grace, through Jesus Christ our Lord.

Dei subjecta & eodem gubernata, respuit, respuo: quæ tenet, teneo: Et in his omnibus ad finem usq; vitæ perseverabo, Deo mihi pro summâ suâ misericordiâ gratiam præstante per Jesum Christum Dominum nostrum.

And every Priest at his Ordination, [and Bishop at his Consecration,] being solemnly asked, *Are you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach [or maintain] nothing as required of necessity to eternal Salvation, but that which you shall be perswaded may be concluded and proved by the Scripture?* answers in the following Words; *I am so perswaded, and have so determined by Gods grace.*

And the whole Church, in the 6th, the 20th, and 21st of the 39 Articles, declares; that Holy Scripture containeth all things necessary to Salvation; So that

whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation: That it is not lawful for the Church to ordain any thing that is contrary to Gods word written; neither may it so Expound one place of Scripture, that it be repugnant to another: Wherefore, although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing Against the same, so Besides the same ought it not to enforce any thing to be believed for necessity of Salvation: That even General Councils,—— (forasmuch as they be an Assembly of Men, whereof All be not governed with the Spirit and Word of God,) may err, and sometimes have erred, even in things pertaining unto God: Wherefore things ordained by Them, as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

To apply this general Doctrine (which is the whole Foundation of the Protestant and of the Christian Religion,) to the Controversies which have been raised in particular, with great Animosity and Uncharitableness, concerning the manner of explaining the Doctrine of the ever-blessed

sed Trinity; I have in the *First Part* of the following Treatise, (that it might appear what was, not the Sound of single Texts which may be easily mistaken, but the whole Tenour of Scripture,) collected *ALL the Texts* that relate to that matter, (which I am not sensible has been done before,) and set them before the Reader in One View, with such References and Critical Observations, as may ('tis hoped) be of considerable Use towards the understanding of their true Meaning.

In the *Second Part*, is collected into methodical *Propositions* the Sum of that Doctrine, which (upon the carefulest consideration of the whole matter) appears to me to be fully contained in the Texts cited in the *first Part*. And I have illustrated each Proposition with many Testimonies out of the Antient Writers, both before and after the Council of *Nice*; Especially out of *Athanasius* and *Basil*; Of which, are several not taken notice of either by *Petavius* or the learned *Bp Bull*. Concerning all which, I desire it may be observed, that they are not alleged as *Proofs* of any of the Propositions, (for *Proofs* are to be taken from the *Scripture alone*;) but as Illustrations only; and to show how easy and natural That Notion must be allowed to be, which so many Writers

Writers could not forbear expressing so clearly and distinctly, even frequently when at the same time they were about to affirm, and endeavouring to prove, something not very consistent with it. The greatest part of the Writers *before* and *at* the time of the Council of *Nice*, were (I think) really of That Opinion, (though they do not always speak very clearly and consistently,) which I have endeavoured to set forth in those Propositions. But as to the Writers *after* that Time, the Reader must not wonder, if many Passages not consistent with (nay, perhaps contrary to) those which are here cited, shall by any One be alleged out of the same Authors. For I do not cite places out of these Authors, so much to show what was the Opinion of the Writers themselves, as to show how naturally Truth sometimes prevails by its own native clearness and evidence, even against the strongest and most settled prejudices: According to that of *Basil*: *I am persuaded* (saith he) *that the Strength of the Doctrine delivered down to us, has often compelled men to contradict their own Assertions.*

Οὕτως διμαί τὸ ἡ-
 ἰσχυρὸν τῆς διδασκαλίας, ἧς
 ἡμεῖς πολλὰκις τὰς ἀν-
 τὶθροῦς ἐκείνης διδασκαλίας
 ἀντι-
 λέγουσιν. *De Spiritu*
sancto, cap. 29.

In

In the *Third Part* there is, first, brought together a great number of Passages out of the *Liturgy of the Church of England*, wherein the Doctrine set forth in the former Parts is expressly affirmed; And then in the next place are collected the principal Passages, which may seem at first sight to differ from That Doctrine: And these latter I have indeavoured to reconcile with the former, by showing how they may be understood in a Sense consistent both with the Doctrine of Scripture, and with the other before-cited Expressions of the Liturgy. And This is absolutely necessary to be done by every one, who when he prays with his Mouth, desires to pray with his Understanding also.

It is a thing very destructive of Religion, and the Cause of almost all Divisions among Christians; when young persons at their first entring upon the Study of Divinity, look upon Humane and perhaps Modern Forms of speaking, as the Rule of their Faith; understanding These also according to the accidental Sound of the Words, or according to the Notions which happen at any particular Time to prevail among the Vulgar; and then picking out (as Proofs) some few single Texts of Scripture, which to minds already strongly prejudiced must needs seem to sound, or may easily be accommodated,
the

the same way; while they attend not impartially to the whole Scope and general Tenour of Scripture. Whereas on the contrary, were the Scriptures first thoroughly studied, and seriously considered, as the Rule and Only Rule of Truth in matters of Religion; and the Sense of all humane Forms and Expressions, deduced from thence; the greatest part of Errors, at least the greatest part of the uncharitable Divisions that have happened among Christians, might in all probability have been prevented. The different States, which the Controversies concerning *Predestination, Original Sin, Free-will, Faith and good Works*, and the doctrine of the ever-blessed Trinity, have at different Times gone through, are a sufficient Evidence of this Truth.

The Church of *Rome* indeed requires men to receive her particular Doctrines (or Explications of Doctrines) and Traditions, as part of the Rule it self of their Faith: And therefore with Them no good Christian can possibly comply. But the Protestant Churches, utterly disclaiming all such Authority; and requiring men to comply with their Forms, merely upon Account of their being agreeable to Scripture; and consequently *in such Sense only, wherein* they are agreeable to Scripture; 'tis plain that every person
may

“ may reasonably agree to such Forms,
 “ whenever he can in any sense at all recon-
 “ cile them with Scripture.”

The first Reformers, when they had laid aside what to Them seemed intolerable in the Doctrines of the Church of Rome, in other matters chose to retain the words they found; yet declaring that they meant thereby to express only the Sense of Scripture, and not that of Tradition or of the Schools. If Tradition or Custom, if Carelesness or Mistake, either in the Compiler or Receiver, happen at any time to put a Sense upon any humane Forms, different from that of the Scripture, which those very Forms were intended to explain, and which is at the same time declared to be the only Rule of Truth; 'tis evident no man can be bound to understand those Forms in such Sense; nay, on the contrary, he is indispensably bound not to understand or receive them in such Sense. For (as the learned *Mr Thorndike* rightly observes,) *That which once was not Matter of Faith, can never by process of Time, or any Act the Church can do, [or by any Interpretation of Words, that Custom or Carelesness or Contentiousness may have introduced,] become Matter of Faith.* Epilog. Part II. pag. 155.

As in reading a Comment upon any Book whatsoever, he that would thence understand the true meaning of the Text, must not barely consider what the words of the Comment may of themselves possibly happen to signify; but how they may be so understood, as to be a consistent Interpretation of the Text they are to explain: So in considering all Forms of Humane Composition in matters of Religion, it is not of importance what the words may in themselves possibly most obviously signify, or what they may vulgarly and carelessly be understood to mean; (for there is in almost all words, some Ambiguity;) but in what Sense they can be consistent Expositions of those Texts of Scripture, which they were intended and are professed to interpret. Otherwise it may easily happen, that a Comment may in effect come into the place of the Text, and another Interpretation afterwards into the place of That Comment; till in process of Time, men by insensible degrees depart entirely from the Meaning of the Text, and Human Authority swallows up that which is Divine. Which Evil can no otherwise be prevented, than by having recourse perpetually to the Original itself; and allowing no Authority to any Interpretation, any further than 'tis evidently agreeable to the Text it self.

Not

Not to mention many Examples of this kind, in almost all the Confessions of Faith that ever were published ; There is One very remarkable Instance of it, in the *Apostles Creed it self*. The word, *Hell*, in the English language, signifies always, *the place or state of the damned* ; And every vulgar English Reader, when he professes his Belief that *Christ descended into Hell*, is apt to understand the Article, as signifying *Christs descending into the place of the damned* : And probably they who first put the Article into the Creed, about the beginning of the fourth Century, might mean and intend it should be so understood. Nevertheless, since all learned men are satisfied, that the Greek word [*Adns*] in those Texts of Scripture upon which this Article was founded, does not signify *Hell*, but in general only *The invisible state of Those departed out of this World* ; they Now with great reason think themselves obliged to understand it in the Creed, not as the word may in modern speech seem to sound to the Vulgar, but as it really signifies in the original Texts of Scripture.

The same is to be understood of every part of all humane Compositions whatsoever. According to That excellent Observation of the learned *Bp Pearson* : *I observe*

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observe (saith he) that whatsoever is delivered in the Creed, we therefore believe, because it is contained in the Scriptures; and consequently must SO believe it, as it is contained there: Whence all this exposition of the Whole, is nothing else but an Illustration and Proof of every particular part of the Creed, by such Scriptures as deliver the same, according to the True Interpretation of them. Expos. on the Creed, 4th Edit. pag. 227.

And the Whole Church has made the like Declaration, in the 6th, the 20th, and 21st of the 39 Articles, before-cited; and in the eighth Article, which declares that the Creeds ought to be received and believed, *because (and consequently only in such Sense wherein) they may be proved by most certain Warrants of Holy Scripture.*

In what Sense the most difficult Passages in the Liturgy, concerning the Doctrine of the Trinity, can be understood agreeably to the Doctrine of Scripture, I have endeavoured to show in the following Papers. And (as I think the Sincerity of a Christian obliges me to declare,) I desire it may be observed that my Assent to the Forms by Law appointed, and to all words of Humane Institution,

tion, is given only *because* they are, and *in That Sense wherein* they are, (according to the following Explication,) agreeable to that which appears to Me (upon the most careful and serious consideration of the whole matter) to be the Doctrine of Scripture; and *not in that Sense* which the Popish Schoolmen, (affecting, for the sake of *Transubstantiation*, to make every thing look like a Contradiction,) endeavoured to introduce into the Church.

Every sincere Christian, assenting (for the sake of Peace and Order) to the Use of any Forms of Words; must take care to assent to them in such a Sense, as may make them consistent with the Scripture; (otherwise he assents to what is False:) and in such a Sense, as may make them consistent with Themselves; (otherwise he assents to Nothing.) This is what I have attempted to do in *the Third Part*: And I am sure it is no more a putting of violence upon the Expressions cited in *chapter the 2d of That Part*, to make them consistent with Scripture, and with the Expressions of the Liturgy cited in *chapter the 1st*; than it is on the contrary a putting of violence upon the Scripture
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and

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and upon the Expressions cited in *chapter the 1st*, to make them consistent with the Expressions cited in *chapter the 2d*.

I am well aware it may to Many seem *Needless*, to enter into Questions of This Nature ; and that, in matters of such Nicety and Difficulty as This, it were better (in their opinion) to let every man frame to himself such obscure Notions as he can, and not perplex him with subtle Speculations. And indeed, with regard to *Scholastick and Philosophical Inquiries* concerning the *metaphysical Nature and Substance of each of the Three Persons in the ever-blessed Trinity*, this manner of judging is so right and true, that had *These* things Never been medled with, and had men contented themselves with what is plainly revealed in Scripture, (more than which, they can never certainly know ;) the Peace of the Catholick Church, and the Simplicity of Christian Faith, had possibly never been disturbed. But That which is properly *Theological* in this matter ; *viz.* the distinct *Powers and Offices* of each of the *Three Persons*, in the *Creation, Government, Redemption, Sanctification, and Salvation* of man ; and the *proper Honour* due consequently from Us to each

each of Them distinctly ; This is the great Foundation, and the main Oeconomy of the Christian Religion ; the Doctrine, into which we were baptized ; and which every sincere Christian ought, according to the best of his Ability and the Means he has of informing himself, to endeavour thoroughly to understand. The *Supremacy of God the Father* over all, and our *Reconciliation and Subjection* to him as such our *Supreme Governour* ; the *Redemption* purchased by *the Son* ; and the *Sanctification* worked in us by the *Holy Spirit* ; are the Three great Articles of our Creed : And in maintaining these rightly, so as seriously to affect mens Understandings, and influence their Lives accordingly ; is the Honour of God, and the Interest of True Religion greatly concerned. *Tritheism, Sabellianism, Arianism, and Socinianism*, have, to the great disparagement of Christianity, puzzled the plain and practical Doctrine of Scripture, with endless speculative Disputes : And it has been no small injury to Religion, in the midst of those Disputes ; that as on the one hand, men by guarding unwarily against *Tritheism*, have often in the other extreme run

into *Socinianism*, to the diminution of the Honour of *the Son* of God, and to the taking away the very Being of *the Holy Spirit*; so on the contrary, incautious Writers in their zeal against *Socinianism* and *Arianism*, have no less frequently laid themselves open to *Sabellianism* or *Tritheism*, by neglecting to maintain the Honour and Supremacy of *the Father*. The Design of the following Papers, is to show how This Evil may be prevented, and in what manner Both Extremes may rationally be avoided.

There are Others who have thought, that we ought not at all to treat concerning any of these matters, because they are *Mysterious*. By which if they meant, that *the Words of God* were mysterious, and that therefore we ought not to be wise beyond what is written; no man could say that herein they judged amiss. But if they mean, that *the Words of Men* are mysterious; and that we must not reason concerning Them, nor inquire whether or no, and in what Sense, they are agreeable to the words of God: What is This, but substituting another mystery in the stead of the true one; and paying de-

ference

ference to the *mystery* of *Mans* making, instead of *the mystery* of *God*? The *True Veneration of Mysteries* consists, not in *making them* our selves, and in receiving blindly *the words of Men* without understanding them; but it consists, either in taking care There to *stop*, where the Scripture it self has *stopped*, without presuming to go further at all; or else, in taking care to understand all words of humane institution in Such a sense, as that they be sure to signify neither more nor less than the words of Scripture necessarily and indisputably do. Whosoever puts any Meaning upon words of humane institution, which does not appear to Another (upon his sincerest and most careful Examination) to be the same with the Sense of the words of Scripture; must not complain that the Other opposes his own Reason to the Authority of God, when indeed he opposes it only to Those who would make Humane Authority the same with Divine. Affecting to speak unintelligibly, where the Scripture it self has not done so; is indeed promoting Scepticism only, not True Religion: Nor
can

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can there be any other so effectual a way of confuting all Heresies, as it would be to restrain men within the bounds of the *uncontested* Doctrine of Scripture ; and give them as few Advantages as possible, of raising Objections against humane and fallible Forms of speaking.

Lastly ; as to Those, who, in the Whole, are of Opinion that every man ought to study and consider these things according to his Ability ; and yet, in the Particulars of the Explication, have quite different Notions from those which I have thought reasonable and necessary to set forth in the following Papers ; I have, with regard to such Persons as These, endeavoured to express my self with all Modesty and due Submission. And if any Learned Person, who thinks me in an Error, shall in the Spirit of Meekness and Christianity, propose a different Interpretation of All the Texts I have produced, and deduce Consequences therefrom different from those which seem to Me unavoidably to follow ; I shall think my self obliged, either to return him a clear and distinct Answer in the same Spirit of Meekness and

and Candour, or else fairly and publickly to retract whatsoever is not capable of being so defended. But if, on the contrary, any nameless and careless Writer shall, in the Spirit of Popery, contend only that men must never use *their own* Understandings, that is, must have no Religion of *their own*; but, without regarding what is right or wrong, must always plead for what Notions happen at any time to prevail; I shall have no reason, in such case, to think my self under the same Obligation of answering him.

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*In the following Sheets, the Reader is desired
to make these Additions.*

PAG 2. lin. 2. *After the Words,* be understood in this place; *Add;* For such is the Nature of the Greek and Latin Languages, that by no other word, (neither by the word *πρόσωπον*, nor by *ὁμοιότης*, nor by any other word whatsoever,) can they so properly express that which we mean by the english word, *person*; as by the masculine Adjective alone. Upon which account the words of our Saviour, *Job. xvi, 13. When He [ἐκεῖνος, τὸ πνεῦμα τὸ ἀληθές, That Person,] the Spirit of Truth is come;* are generally allowed to be a good Proof of the Personality of the Holy Ghost. And *Job. x, 30,* our Saviour affirms that *He and his Father are* [not, *ἓς, One Person*; but, *ἓν*] *one and the same Thing*, as to the Exercise of Power. And *Tertullian* and Other Writers commonly distinguish, that they are not, [*Unus,*] *one Person*; but [*Unum,*] *one and the same Thing*.

Pag. 5, lin. 27. *After the Words,* and We; *Add;* [*εἰς αὐτὸν*, as it is in the Greek,] *To Him*.

Pag. 28, lin. 18. *After the Words,* have no Being; *Add;* or, which by their Nature are not capable of having any divine Power or Authority. Thus *Acts xix, 26. they be no gods*; that is, they have none of that Authority and Dominion over you, which you ascribe to them.

Pag. 218. after line 16, *Add;*

1146* *Jude 20. Praying, in the Holy Ghost.*

Pag. 249. lin. 34. after the word, *Montanus's; Add;* and perhaps *Valentinus's*; see *Tertullian advers. Prax. cap. 8,* compared with the passage in *Irenaeus lib. 1, c. 1,* referred to by the learned Bishop *Bull, Defens. Sect. 2. c. 5. § 4;*)

Pag. 283, line the last. *After the Words,* Luminous Body; *Add;* [Which Similitude how far it is true, see explained in the following page.] **T H E**



T H E

Scripture-Doctrine of the Trinity.

P A R T I.

Being a Collection and Explication of all the
Texts in the NEW TESTAMENT, rela-
ting to that Doctrine.

C H A P. I.

Of GOD the FATHER.

S E C T. I.

*The Passages of the New Testament, wherein
He is stiled the One or Only God.*



AT. xix, 17. Why callest thou me,
Good? * There is none Good,
but One, [^eEk, One † Person,]
that is God.

* See this explained, N^o 340, 762,
17, 13.

† So the word necessarily signifies; Neither can
B the

the word [God,] or any other word than that of [Person,] be understood in this place.

2. *Mar. xii, 29.* The first of all the Commandments is; Hear, O Israel, the Lord our God is *One Lord*.

Our Lord and Saviour Jesus Christ, (*says Athanasius,*) in confirmation of the Words of Moses, says in his Gospels, that *the Lord God is One*; and, *I thank thee, O Father, Lord of Heaven and Earth.*

And again; The Son (*says he*) when he came into the World, glorified not Himself, but his Father; saying to a certain Person who came to him, *Why callest thou me, Good? there is none Good, but One, that is God*: And to another, that asked *Which is the great Commandment in the Law*; giving this Answer, *Hear O Israel, the Lord thy God is One Lord*: And — teaching his Disciples, saying, *My Father is greater than I.*

Ὁ Κύριος ὁ σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς ἐν τοῖς ἑαυτοῦ ἐπαγγελίοις φησὶ, βεβαιῶν τὰ Μωσέως ῥήματα, ὅτι κύριος ὁ Θεὸς εἷς ὅτι καὶ, ἰσχυρολογεῖμαί σοι, πάτερ, κύριε τῶ ἐραυῆ καὶ τῆς γῆς. *Athanas. contra Gentes.*

Ἐλθὼν δὲ ὁ υἱός, ἐχ ἑαυτὸν, ἀλλὰ τὸ πατέρα ἐδόξασεν, λέγων μὲν τὰ πρῶτα, *τί με λέγεις ἀγαθόν; ἔδεις ἀγαθός, εἰ μὴ εἷς, ὁ Θεός ἀποκρινόμενος* ὅτι τὰ ἐρωτῶντι, ποία ἐντολὴ ἐν ταῖς νόμοις μέγαν, ὅτι Ἰσραὴλ, κύριος ὁ Θεός σε κύριος εἷς ὅτι. — τὸς δὲ μαθηταῖς διδάσκων, ὅτι ὁ πατὴρ με μείζων με ὅτι. *Athanas. Orat. 3. contra Arianos.*

Mar.

3. *Mar. xii, 32.* There is † *One God*, and there is none other but He.

† Viz. *Strictly and properly, in the absolute and supreme Sense,* Αὐτόθεος. As Athanasius well comments upon this place.

For, (*saith he,*) there is *One God, and there is None other but He:* And when the Scripture saith, *the Father is the Only God,* and that there is *One God,* and *I am the first, and I am the last,* these things are well spoken: For He is the *One God,* and the *Only one,* and the *First.* And yet these things do not destroy the Divinity of the Son: For He also is in That *One and First and Only God,* as being the *only Word and Wisdom and Brightness of the Glory of Him who is the One God,* and the *Only one,* and the *First.*

Ἐἰς ᾧ θεός ἐστι, καὶ ἐκ ἑνὸς ἄλλος, πλὴν αὐτοῦ. Ὅτε γέν μόνος λέγεται ὁ πατρὸς Θεός, καὶ ὅτι Ἐἰς θεός ἐστι, καὶ τὸ Ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα, καλῶς λέγεται. Ἐἰς ᾧ θεός καὶ μόνος καὶ πρῶτος ἐστίν. Οὐκ εἰς ἀναίρεσιν τὸ τῷ ᾧ λέγεται, μὴ γένοιτο. Ἐστὶ ᾧ καὶ αὐτός ἐν τῷ Ἐνὶ καὶ Πρώτῳ καὶ Μόνῳ, ὡς τῷ Ἐνὸς καὶ Μόνου καὶ Πρώτου καὶ μόνου λόγου καὶ σοφίας καὶ ἀπάντασμα ὄν. Athanas. Orat. 3. contra Arianos.

4. *Joh. v, 44.* — and seek not the Honour that cometh from God only; [*Gr. τῷ Μόνῳ Θεῷ, from the Only God.*]

5. *xvii, 3.* That they might know Thee the † *Only true God*, and [*that they might know*] Jesus Christ whom Thou hast sent.

† *The True God,* (*saith Athanasius,*) who is most

τὸν ἀληθινὸν καὶ ὡτως ὄντα θεόν, τὸ τῷ Χριστῷ

strictly and absolutely such; even the Father of Christ.

And again: The Knowledge (saith he) of the One and Only True God, I mean the Father of Christ.

And again: He whom we preach and worship, (saith he,) is the Only True God, the Lord of all Creatures, and the Author of all Being: And Who else is That, but the most Holy Father of Christ, even He who is far above all derivative Being? who, as an excellent Governor, governs and preserves every thing every where, and disposes and does every thing according to his own Pleasure, by his own Wisdom and his own Word, even by our Lord Jesus Christ.

And long before Him, Origen; To these then (says he,) [viz. who charge us with believing Two Gods,] we must reply, that He which is God of Himself, is That God; For which reason our Saviour says in his Prayer to his

πατέρα. Athanas. contra Gentes.

Τῆς πρὸς τὸ ἓνα καὶ μόνον ἀληθινὸν Θεὸν γνώσεως, λέγω ὅτι τὸ τῷ Χριστῷ πατέρα. *Id. Ibid.*

Τὸν παρ' ἡμῶν προσκυνέμενον καὶ κηρυττόμενον, τῶτον μόνον εἶναι Θεὸν ἀληθῆ, τὸν καὶ τῆς κτίσεως κύριον, καὶ πάσης ὑποστάσεως δημιουργόν. Τίς ὅτι ἐν ὅσιν ἔσται, ἀλλ' ἢ ὁ πατὴρ καὶ ὑπερέκεινα πάντος γεννητῆς ἐσίας ὁ τῷ Χριστῷ πατήρ; ὅστις καθάπερ ἄριστος κυβερνήτης, τῇ ἰδίᾳ σοφίᾳ καὶ τῇ ἰδίᾳ λόγῳ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τὰ πάντα καὶ κυβερνᾷ σωτηρίας, καὶ διακοσμεῖ, καὶ ποιεῖ, ὡς αὐτῷ καλῶς ἔχει δοκῇ. *Id. Ibid.*

Λεκτέον γὰρ αὐτοῖς, ὅτι τότε μὲν αὐτόθεν ὁ Θεός ἐστι δόξα καὶ ὁ σωτὴρ ἐσιν ἐν τῇ πρὸς τὸν πατέρα εὐχῇ, ἵνα γνωσώμεν σε τὸ μόνον ἀληθινὸν Θεόν. πάντες τὸ πᾶν τὸ ἄλλο τὸ ἄυθι, μετοχὴ τῆς ἐκείνου δόξης.

Father, that they may know Thee the Only True God: But whatsoever is God, besides That Self-existent Person; being so only by Communication of His Divinity, cannot so properly be called *That God*, but rather *a Divine Person* &c.

θεός ὁ ὢν θεοποιούμενος,
ἐχ' ὁ θεός, ἀλλὰ θεός κυ-
ριώτερον ἂν λέγοντο. O-
rigen. in Job. pag. 46. Hae-
tiii.

6. Rom. iii, 30. Seeing it is † *One God*, which
ἔστι.

† The meaning in this place is only, *One and the same God both of the Jews and Gentiles.*

7. xvi, 27. To God Only Wise, [Gr. Μόνῳ σοφῷ θεῷ, To the *Only* wise God,] ἔστι.

8. I Cor. viii; 4, 6. There is none other *God*, but *One*. — For though there be that are called — Gods Many and Lords Many; — to Us there is but *One God*, [viz.] the *Father*, of whom are all things, and we in him; and *one Lord*, [viz.] *Jesus Christ*, by whom are all things, and we by him.

Though there be Gods Many, saith Mr. Mede, (that is, many Celestial and Sovereign Deities,) and Lords Many, (that is, many Baalims, Lords-agents and Presidents of Earthly things;) yet to us Christians there is but one Sovereign God, the Father, of whom are all things, and we to Him, (that is, to whom as Supreme we are to direct all our Services;) and but one Lord Jesus Christ, one Lord-agent (instead of their many Baalims and Demon-Mediators,) by whom are all things which come from the Father to us,

and *through* whom alone we find Access unto Him. The Allusion methinks is passing elegant, and such as cannot (I think) be well understood without this distinction of *Superior* and *Inferior* Deities in the Divinity of the Gentiles; *they* having a *plurality* in *Both* sorts, and *we* but *One* in *Each*, as our Apostle affirmeth. *Mede, Discourse on 2 Pet. ii, 1.* See N^o 546 and 1228.

9. *Gal. iii, 20.* — but *God* is *One*.

The Meaning, in this place, is not literal, but figurative; that *God* was the *single Party*, giving the Promise to Abraham, immediately, without any Mediator; and absolutely, without any Condition expressed: Or, that *God* is always *One* and the same unchangeably, in all his different Dispensations; As *Rom. iii, 30, It is One God, which shall justify the Circumcision by Faith, and Uncircumcision through Faith.*

10. *Eph. iv; 4, 5, 6.* There is — *One Spirit, — One Lord, — One God and Father* of all, who is above all.

11. *1 Tim. i, 17.* The *Only* wise God.

12. ii, 5. For there is *One God*; and *One Mediator* between *God* and *Men*, the *Man Christ Jesus*.

13. vi; 15, 16. The *Blessed* and *Only Potentate*, — who *Only* hath *Immortality*.

See N^o 340, 762, 773, 411, 414, 17.

Jam.

14. *Jam. ii, 19.* Thou believest that there is *One God*, [Gr. ὅτι ὁ Θεὸς εἷς ἓστι, that *God is One*;] thou dost well.

See N^o 5.

15. *Jude 4.* Denying the *Only Lord God*, [Gr. τὸ μόνον Δεσπόιν Θεόν, *God the Only Supreme Governor*;] and our Lord *Jesus Christ*.

He is the Lord (*saiſh* Κύριε ἦ, ὁ ἐν τῷ Ἀθανάσιος, *speaking of* Μόνε ἡγεμονεύει Κύριε. *Christ*;) who is begotten *Athanas. contra Sabellia-* of Him who is the *Only* nos. *Lord.*

See N^o 411.

16. *Jude 25.* To the *Only wise God*, † our Saviour.

† See N^o 244.

17. *Rev. xv, 4.* Forthou *Only* art Holy, [Gr. ὅτι μόνον Ὁσίῳ,] &c.

See N^o 1, 13, 340.

S E C T. II.

The Passages, wherein He is stiled GOD absolutely, by way of Eminence and Supremacy.

18. **M**AT. iii, 16. The *Spirit of GOD*.
And so frequently in other Passages.

19. *Mat. xvi, 16. Christ, the Son of the living GOD.*

20. xxvii, 46. *Jesus* cried, — my GOD, my GOD.

21. *Mar. i, 1. Jesus Christ, the Son of GOD. And so frequently in other Places.*

22. 24. *Jesus of Nazareth, — the Holy One of GOD.*

23. ii, 7. Who can forgive Sins, but GOD only?

How this is the peculiar Property of the *Father*, and yet in other places ascribed to *Christ*; see N^o 580, 583, 789, 815, 786.

24. iii, 35. The Will of GOD, [of my FATHER, *Mat. xii, 50.*]

25. xvi, 19. The *Lord* — sat on the right hand of GOD.

26. *Luke i, 32. The Lord GOD shall give unto Him [viz. Christ,] the Throne of his Father David.*

27. ii, 40. And the Grace of GOD was upon him, [viz. *Jesus.*]

Luke

28. *Luke ii, 52.* *Jesus* increased — in Favour with GOD and Man.

29. vi, 12. *Jesus* continued all night in Prayer to GOD.

30. ix, 20, The *Christ* of GOD.

31. xxii, 69. Hereafter shall the Son of Man sit on the right hand of the Power of GOD.

32. xxiv, 19. *Jesus* — which was — mighty in deed and word before GOD.

33. *Joh. i; 1, 2.* The Word was † with GOD. — The same was in the Beginning with GOD.

† With the *Father*, 1 *Joh. i, 2.*

34. 18. No man hath seen GOD at any time: The only-begotten Son, which is in the Bosom of the FATHER, he hath declared HIM.

35. 29. Behold the Lamb of GOD.

36. iii, 16. GOD so loved the World, that he gave his only-begotten Son.

37. 17. GOD sent his Son.

38. *Joh. iii, 34.* He, whom GOD hath sent.

39. 34. GOD giveth not the Spirit by measure unto Him, [*viz. unto Christ.*]

40. iv; 23, 24. — in Spirit and in Truth: For the FATHER seeketh such to worship him: GOD is a Spirit &c.

41. v, 18. But said also that GOD was his Father, making himself equal with GOD.

See No 580.

42. 44, 45. — and seek not the Honour that cometh from GOD only.

Do not think that I will accuse you to the FATHER.

43. vi, 27. For him hath GOD, the Father, sealed. [*Gr. τῶτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.* For him hath the Father, even GOD, sealed.]

44. 29. This is the Work of GOD, that ye believe on *him whom he hath sent.*

45. 32, 33. My Father giveth you the true Bread from Heaven: For the Bread of GOD, is He which cometh down from Heaven, and giveth Life unto the World.

Joh.

46. *Job. vi; 45, 46* They shall all be taught of GOD. Every Man therefore that hath heard, and hath learned of *the Father*, cometh unto me.

Not that any man hath seen *the Father*: Save he which is of GOD; he hath seen *the Father*.

47. vii, 17 Whether it be of GOD, or whether I speak of *my self*.

48. viii, 40 The Truth, which *I* have heard of GOD.

49. 42. I proceeded forth, and came from GOD; Neither came I of *my self*, but *He* sent me.

50. 54. — my *Father*, — of whom ye say that he is your GOD.

51. xiii, 3. *Jesus*, knowing that *the Father* had given all things into his hands, and that he was come from GOD, and went to GOD.

52. 31, 32. Now is the Son of man glorified, and GOD is glorified in him:

If GOD be glorified in him, GOD shall also glorifie him in Himself, and shall straightway glorifie him.

Job.

53. *Joh. xiv; 1, 2.* Ye believe in GOD, believe also in *Me*.

In my FATHERS House, &c.

54. *xvi; 27, 28, 30.* The *Father* himself loveth you, because ye — have believed that I came out from GOD.

I came forth from the *Father* &c.

— thou camest forth from GOD.

55. *xx, 17.* I ascend unto my FATHER and your Father, and to my GOD and your God.

56. *Acts ii, 17.* — saith GOD, I will pour out of *my Spirit* upon all Flesh.

57. *22.* — Miracles, — which GOD did *by Him*.

58. *24.* Whom [*viz. Christ,*] GOD hath raised up.

How this is the particular Character of the *Father*, and yet in some other places *Christ* is represented as *raising himself* (N^o 572,) and *raising US* (N^o 582, 585;) see N^o 583, 789, 815, 786, 908.

59. *32.* This *Jesus* hath GOD raised up.

60. *33.* Being by the right hand of GOD exalted, and having received of the FATHER &c.

Acts

61. *Acts* ii, 36. GOD hath made that same *Jesus* — both Lord and Christ.

62. iii, 15. The *Prince of Life*, whom GOD hath raised from the dead.

See N^o 58.

63. 26. GOD having raised up his *Son Jesus*.

64. iv, 10. *Jesus Christ*, — whom GOD raised from the dead.

65. 24, 30. They lift up their Voice to GOD, saying; Lord, thou art GOD; — grant that — wonders may be done by the Name of *thy Holy † Child Jesus*.

† See N^o 869.

66. v; 3, 4. — to lie to the *Holy Ghost*. — thou hast not lied unto men, but unto GOD.

The meaning is : *Ananias*, by Lying to the *Apostles* in whom the *Holy Spirit* dwelt, did in effect Lie to the *Holy Spirit*; and Lying to the *Holy Spirit*, was the very same thing as Lying to GOD himself, who dwelt in the *Apostles* by his *Holy Spirit*. The like manner of speaking, is very frequent in Scripture. 1 *Sam.* viii, 7. *They have not rejected THEE, but they have rejected ME.* *Luke* x, 16, *He that despiseth YOU, despiseth ME; and he that despiseth ME, despiseth HIM that sent me.* And 1 *Thes.* iv, 8, *He that despiseth, despiseth not MAN, but GOD, who hath also given unto us his HOLY SPIRIT.* He therefore that

that lied to the *Apostles*, lied to the *Holy Spirit*; and he that lied to the *Holy Spirit*, lied to *GOD* who gave them his *Holy Spirit*. Again; *CHRIST* himself is said to be in them, who have the *SPIRIT* of *Christ*, or in whom the *SPIRIT* of *Christ* dwelleth, Rom. viii. ver. 10, compared with ver. 9. And That which is called the *Demonstration of the SPIRIT* and of *Power*, 1 Cor. ii, 4; is in the next verse called, the *Power of GOD*. In like manner, 1 Cor. iii, 16, *Ye are the Temple of GOD*, for the *SPIRIT OF GOD* dwelleth in you: And *Ephes. ii, 21, 22*, *Ye are an Holy Temple in the Lord*, — an *Habitation of GOD* through the *SPIRIT*. And what the *Apostle* says, 2 Cor. vi, 16, *Ye are the Temple of the Living GOD*; is in another place thus exprest, 1 Cor. vi, 19, *Your Body is the Temple of the HOLY GHOST*, which is in you, which ye have of *GOD*. Now, as our Bodies, by being Temples of the *Holy Ghost*, are the Temples of *GOD*, because *God* dwells in us by his *Holy Spirit*; so, Lying to the *Holy Ghost*, is in like manner Lying unto *GOD*, who spake in the *Apostles* by his *Holy Spirit*.

Arbanasius himself explains this Text in the same manner: He that lied (saith he) to the *Holy Ghost*, lied to *GOD* who dwelleth in Men by his *Spirit*. For where the *Spirit* of *God* is, there is *God* [himself.] For hereby, saith the *Apostle*, we know that *GOD* dwelleth in us, because he hath given us of his *Spirit*.

De Incarnat. Verbi & contr. *Arianos.*

‡

Acts

Sect

67.

68.

99.

70.

71.

72.

73.

74.

67. *Acts* v, 31. Him [*viz.* Christ,] hath GOD exalted with his right hand, to be a Prince and a Saviour.

68. 31, 32. Him [*viz.* Christ,] hath God exalted —; And we are his Witnesses—, and so is also the *Holy Ghost*, whom GOD hath given to them that obey him.

69. vii, 35. The same *Moses* did GOD send to be a Ruler and a Deliverer, by the hands of † the *Angel* which appeared to him in the Bush.

† *Viz.* Christ; the *Angel* of the Covenant, the *Angel* of Gods Presence, the *Angel* in whom the Name of God was. See N^o 597, 359, 616, 916.

70. 55. He being full of the *Holy Ghost*, — saw the Glory of GOD, and *Jesus* standing on the right hand of GOD.

71. 56. I see — the Son of Man standing on the right hand of GOD.

72. viii, 12. Concerning the Kingdom of GOD, and the Name of *Jesus Christ*.

73. 19, 20. The *Holy Ghost*, — the Gift of GOD.

74. x, 38. GOD anointed *Jesus* of Nazareth with the *Holy Ghost* and with Power; — for GOD was with him.

Acts

75. *Acts* x, 40. Him GOD raised up the third day.

See N^o 58.

76. 42. ——— that it is *He*, which was [or is] ordained of GOD, to be the Judge of quick and dead.

77. xi, 17. GOD gave them the like Gift [of the Holy Ghost,] as he did unto us who believed on the Lord *Jesus Christ*.

78. xiii, 23. Of this mans seed hath GOD ——— raised unto Israel a Saviour *Jesus*.

79. 30. But GOD raised him from the dead.
See N^o 58.

80. 33. GOD hath fulfilled, — in that he hath raised up *Jesus* again.

81. 37. But *he*, whom GOD raised again.

82. xvii; 30, 31. GOD ——— hath appointed a day, in the which he will judge the World ———, by that Man whom he hath ordained.

83. xx, 21. Repentance toward GOD, and Faith toward our Lord *Jesus Christ*.

Acts

84. *Acts* xx, 24. I have received of the Lord *Jesus*, to testify the Gospel of the Grace of GOD.
85. xxvi, 18. — from the Power of Satan unto GOD, --- by Faith that is in *Me*.
86. xxviii, 23. ---- testified the Kingdom of GOD, perswading them [*Gr. ana* perswading them] concerning *Jesus*.
87. 31. Preaching the Kingdom of GOD, and teaching those things which concern the Lord *Jesus Christ*.
88. *Rom.* i; 1, 3. — the Gospel of GOD, — concerning his Son *Jesus Christ* our Lord.
89. 7. Grace to you and peace from GOD our Father, and [from] the Lord *Jesus Christ*.
90. 8. I thank my GOD, through *Jesus Christ*.
91. 9. GOD --- whom I serve with my Spirit [*Gr. in my Spirit. Syr. in the Spirit,*] in the Gospel of *his Son*.
92. 16. The Gospel of *Christ* — is the Power of GOD unto Salvation.
93. ii, 16. GOD shall judge the Secrets of men by *Jesus Christ*.

94. *Rom. iii, 22.* The righteousness of GOD, which is by Faith of *Jesus Christ*.

95. 24, 25. *Jesus Christ*, whom GOD hath set forth to be a propitiation.

96. 25, 26. --- through the forbearance of GOD --- the justifier of him which believeth in *Jesus*.

97. v, 1. We have peace with GOD, through our Lord *Jesus Christ*.

98. 5. The Love of GOD is shed abroad in our Hearts *by the Holy Ghost*.

99. 8. GOD commendeth his Love towards us, in that while we were yet Sinners, *Christ* died for us.

100. 10. We were reconciled to GOD by the Death of *his Son*.

101. 11. We also joy in GOD, through our Lord *Jesus Christ*.

102. 15. The Grace of GOD, — which is by one man *Jesus Christ*.

103. vi, 10. In that He [*Christ*] liveth, he liveth unto GOD.

104. *Rom. vi, 11.* Alive unto GOD, through *Jesus Christ* our Lord.

105. 23. The Gift of GOD is eternal Life, through *Jesus Christ* our Lord.

106. vii, 4. --- even to Him who is raised from the dead, that we should bring forth fruit unto GOD.

107. 25. I thank GOD, through *Jesus Christ* our Lord.

108. viii, 3. GOD sending his own *Son*.

109. 14. As many as are led by *the Spirit* of GOD, they are the Sons of GOD.

110. viii, 16. *The Spirit itself* beareth witness --- that we are the Children of GOD.

111. 17. Heirs of GOD, and joynt-heirs with *Christ*.

112. 26. He [*the Spirit*] maketh Intercession for the Saints, according to the will of GOD.

113. 33, 34. It is GOD that justifieth. --- it is *Christ* that died.

114. 34. *Christ* --- who is even at the right hand of GOD.

115. Rom. viii, 39. The Love of GOD, which is in *Christ Jesus* our Lord.

116. x, 9. --- that GOD hath raised him [*the Lord Jesus*] from the dead.

See N^o 58.

117. xv, 5. The GOD of patience and consolation, grant you to be like-minded one towards another, according to *Christ Jesus*.

118. 6. GOD, even the *Father* of our Lord *Jesus Christ*.

119. 7. As *Christ* also received us, to the Glory of GOD.

120. 8. *Jesus Christ* was a Minister of the Circumcision, for the Truth of GOD.

121. 13. The GOD of Hope fill you with all joy --- through the Power of the *Holy Ghost*.

122. 15, 16. Because of the grace that is given to me of GOD;

That I should be the Minister of *Jesus Christ* to the Gentiles, ministring the Gospel of GOD, that the offering up of the Gentiles might be acceptable, being sanctified by the *Holy Ghost*.

Rom.

123. *Rom. xv, 17.* Whereof I may glory through *Jesus Christ*, in those things which pertain to GOD.

124. 30. I beseech you, brethren, for the Lord *Jesus Christs* sake, and for the Love of *the Spirit*, that ye strive together with me in your prayers to GOD for me.

125. *1 Cor. i, 1.* An Apostle of *Jesus Christ*, through the Will of GOD.

126. 2. Unto the Church of GOD, — sanctified in *Christ Jesus*.

127. 3. Grace be unto you and peace from GOD our Father, and from the Lord *Jesus Christ*.

128. 4. I thank my GOD always on your behalf, for the grace of GOD, which is given you by *Jesus Christ*.

129. 9. GOD is faithful, by whom ye were called unto the Fellowship of his Son *Jesus Christ* our Lord.

130. 24. *Christ*, the Power of GOD, and the Wisdom of GOD.

131. 30 — in *Christ Jesus*, who of GOD

is made unto us Wisdom and Righteousness and Sanctification and Redemption.

132. 1 Cor. ii; 4, 5. In demonstration of *the Spirit* and of Power; — the power of GOD.
See No 66.

133. 10, 11, 12. But GOD hath revealed them unto us *by his Spirit*: For *the Spirit* searcheth all things, yea, the deep things of GOD.

For what man knoweth the things of a Man, save the Spirit of man which is in him? even so the things of GOD, knoweth no man, but *the Spirit* of GOD.

Now we have received, not the Spirit of the World, but *the Spirit* which is of GOD, that we might know the things that are freely given to us of GOD.

134. iii, 16. Ye are the Temple of GOD, and *the Spirit* of GOD dwelleth in you.
See No 66.

135. 23. And ye are Christ's, and *Christ* is GOD's.

136. iv, 1. Ministers of *Christ*, and Stewards of the Mysteries of GOD.

137. vi, 11. In the Name of the *Lord Jesus*, and by *the Spirit* of our GOD.

138. 14. GOD hath both raised up. *the Lord*, and will also raise up Us by his own Power.
1 Cor.

145. 1 Cor. xv, 15. Yea, and we are found false Witnesses of GOD, because we have testified of GOD, that he raised up *Christ*, whom he raised not up, if so be that the Dead rise not.

146. 24—28. When he shall have delivered up the Kingdom to GOD, even the FATHER, — then shall the Son also himself be subject unto Him that put all things under him, that GOD may be all in all.

147. 57. Thanks be to GOD, which giveth us the Victory, *through our Lord Jesus Christ*.

148. 2 Cor. i, 1. Paul an Apostle of *Jesus Christ*, by the Will of GOD.

149. 2. Grace be to you and Peace from GOD our Father, and from the Lord *Jesus Christ*.

150. 3. Blessed be GOD, even *the Father of our Lord Jesus Christ*, the Father of Mercies, and the God of all Comfort.

151. 18, 19. GOD is true; — For *the Son of GOD, Jesus Christ &c.*

152. 20. For all the Promises of GOD in Him [*in Christ*] are yea; — unto the Glory of GOD by us.

2 Cor.

153. 2 Cor. i, 21. Now he which stablisheth us with you *in Christ*, and hath anointed us, is GOD.

154. ii, 14. Thanks be unto GOD, which always causeth us to triumph *in Christ*.

155. 15. We are unto GOD a sweet favour of *Christ*.

156. 17. In the sight of GOD speak we *in Christ*.

157. iii, 4. Such Trust have we *through Christ* to GOD-ward.

158. iv, 4. *Christ*, who is the Image of GOD.

159. 6. GOD, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of GOD, in the Face [or, in the Person, *ἐν προσωπῳ*] of *Jesus Christ*.

160. v, 5. GOD, who hath also given unto us the earnest of *the Spirit*.

161. 18, 19. And all things are of GOD, who hath reconciled us to himself by *Jesus Christ*, and hath given to us the Ministry of reconciliation;

To

To wit, that GOD was, in *Christ*, reconciling the World unto himself.

162. 2 *Cor.* v; 20, 21. Now then we are Embassadors for *Christ* [*Gr. ὑποστάσεις, in the stead of Christ,*] as though GOD did beseech you by *Us*; we pray you in *Christs* stead, be ye reconciled to GOD.

For *He* hath made *him* to be Sin for us, who knew no Sin; that we might be made the Righteousness of GOD in *him*.

163. vi; 4, 6, 7. In all things approving ourselves as the Ministers of GOD, — by the *Holy Ghost*, — by the Power of GOD.

164. ix, 13. They glorify GOD, for your professed Subjection unto the Gospel of *Christ*.

165. x, 5. — the Knowledge of GOD, — the Obedience of *Christ*.

166. xi, 31. The GOD and Father, [*or*; GOD, even the Father] of our Lord *Jesus Christ*, which is Blessed for evermore.

167. xii. 19. We speak before GOD, in *Christ*.

We speak in the Presence of God, *Christ* being our Witnesses. The like expression occurs, *Rom.* 9, 1, *I say the Truth in Christ, I lie not; my*

Con-

Conscience also bearing me Witness in the Holy Ghost.

168. 2 Cor. xiii, 4 Though He [*viz.* Christ] was crucified through Weakness, yet he liveth by the Power of GOD.

169. 14. The Grace of the Lord Jesus Christ, and the Love of GOD, and the Communion of the Holy Ghost.

170. Gal. i, 1. By Jesus Christ, and GOD the Father, who raised him from the dead.

171. 3. From GOD the Father, and from our Lord Jesus Christ.

172. 4 Who [*viz.* Christ] gave himself for our Sins — according to the Will of GOD and our Father

173 15, 16. When it pleased GOD — to reveal his Son in me.

174. ii; 2c, 21. I live by the Faith of the Son of GOD, who loved me and gave himself for me

I do not frustrate the Grace of GOD; for if Righteousness come by the Law, then Christ is dead in vain.

175. iii, 17 The Covenant that was confirmed be-

before of GOD, in *Christ*. [Gr. *ἐν Χριστῷ*,
to *Christ*, or, with respect to *Christ*.]

176. *Gal. iii, 26*. Ye are all the Children of GOD,
by Faith in *Christ Jesus*.

177. *iv, 4*. When the fulness of Time was
come, GOD sent forth *his Son*.

178. *6*. GOD hath sent forth *the Spirit* of
his Son into your Hearts.

179. *7*. If a Son, then an Heir of GOD,
through *Christ*.

180. *8*. When ye knew not GOD, ye did Ser-
vice unto Them which by Nature are no
Gods.

Unto Gods which have no Being in Nature; τοῖς
μὴ φύσει ἔσι θεοῖς, or, (as it is in the Alexandrian
MS, the antientest and best of all our Copies, says
the Learned Dr. Mills,) τοῖς φύσει μὴ ἔσι θεοῖς,
to Gods which in Nature (or, in reality) have no
Being.

181. *14*. As an Angel of GOD, [ὡς Ἄγγελον
Θεοῦ, as the Messenger of GOD,] even as
Jesus Christ.

See N^o 597, 359, 616, 69.

182. *Ephes. i. 1*. Paul an Apostle of *Jesus*
Christ, by the Will of GOD.

Ephes.

183. *Ephes. i. 2.* Grace be to you and Peace from
GOD our Father, and from the *Lord Jesus*
Christ.

184. 3. Blessed be the GOD and Father of
our *Lord Jesus Christ.*

185. 17. That the GOD of our *Lord Jesus*
Christ, the FATHER of Glory, &c.

186. ii; 4, 5. But GOD — hath quick-
ned us together with *Christ.*

187. 10. For we are *His* Workmanship, cre-
ated in *Christ Jesus* unto good Works,
which GOD hath before ordained that we
should walk in them.

188. 16. And that He [*Christ*] might recon-
cile Both unto GOD.

Who else (says O-
rigen.) but God the
Word, is able to save
the Soul of Man, and
bring it back to the
Supreme GOD over
all?

Τίς δε ἄλλῃ σῶσαι ἔ-
πεσσαντας τὰ ἐπὶ πᾶσι
Θεῷ δύναται ἰνὸν τὸ ἀνθρώ-
που ψυχὴν, ἢ ὁ Θεὸς λόγος;
Origen. contr. Cels. Lib. 6.

See N^o 642.

189. 19, 20 --- and of the Household of GOD.
And are built upon the Foundation of the
Apostles and Prophets, *Jesus Christ* himself
being the chief corner Stone.

Ephes.

190. *Ephes. ii; 21, 22* — in the *Lord*;
In whom you also are builded together,
for an Habitation of *GOD* through the *Spi-*
rit.

Sec No. 66.

191. *iii, 9.* *GOD*, who created all things by
Jesus Christ.

192. *10, 11.* The manifold Wisdom of *GOD*;
According to the eternal Purpose, which
he purposed in *Christ Jesus our Lord.*

193. *iv, 30.* And grieve not the *Holy*
Spirit of *GOD*, whereby ye are sealed unto
the day of Redemption.

194. *32.* Even as *GOD* for *Christs* sake
hath forgiven you.

195. *v, 2.* As *Christ* also — hath given him-
self for us, — a Sacrifice to *GOD.*

196. *5.* The Kingdom of *Christ* and of *GOD.*

197. *20.* Giving thanks always for all things
unto *GOD* and the Father, in the Name of
our Lord *Jesus Christ.*

198. *vi, 6.* As the Servants of *Christ*, doing
the Will of *GOD.*

‡

Ephes

199. *Ephes. vi, 17.* The Sword of the Spirit, which is the Word of GOD.

200. 23. Peace be to the Brethren, and Love, with Faith, from GOD the Father, and the Lord Jesus Christ.

201. *Phil. i, 2.* Grace be unto you and Peace from GOD our Father, and from the Lord Jesus Christ.

202. 8. GOD is my record, how greatly I long after you All, in the Bowels of Jesus Christ.

203. 11. Filled with the Fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of GOD.

204. *Phil. ii, 6—11.* Who being in the form of GOD; — equal with GOD; [See N°. 934.] — GOD also hath highly exalted him; — that Jesus Christ is Lord, to the glory of GOD the Father.

205. iii, 3. Which worship GOD in the Spirit, and rejoice in Christ Jesus.

206. 9. But that which is through the Faith of Christ, the righteousness which is of GOD by Faith.

Phil.

207. *Phil.* iii, 14. The high Calling of GOD in *Christ Jesus*.

208. iv; 6, 7. Let your requests be made known unto GOD.

And the peace of GOD --- shall keep your hearts and minds *through Christ Jesus*.

209. 19. My GOD shall supply all your need, according to his Riches in glory, by *Christ Jesus*.

210. 20. Now unto GOD and our *Father* be glory, for ever and ever, Amen.

211. *Col* i, 1. Paul an Apostle of *Jesus Christ*, by the Will of GOD.

212. 2. Grace be unto you, and peace, from GOD our Father, and the Lord *Jesus Christ*.

213. 3. We give thanks to GOD and the Father [*or*, the God and Father,] of our Lord *Jesus Christ*.

214. 27. To whom GOD would make known what is the Riches of the glory of this mystery among the Gentiles, which is *Christ* in you, the hope of glory.

215. ii, 2. To the acknowledgment of the mystery

mystery of GOD and of the Father, and of *Christ*. [Gr. τὸ θεὸς ὁ πατὴρ, ὁ τὸν Χριστόν. of GOD, even the Father; and of Christ. *As appears from the Disposition of the Article, τὸ.*]

216. Col. ii, 12. The Operation of GOD, who hath raised Him [*Christ*] from the dead.

217. iii, 1. Where *Christ* sitteth on the right hand of GOD.

218. 3. Your Life is hid *with Christ*, in GOD.

219. 17. And whatsoever ye do in Word or Deed, do all in the Name of the *Lord Jesus*, giving thanks to GOD and the Father *by him*.

220. iv, 3. That GOD would open unto us a door of utterance, to speak the mystery of *Christ*.

221. I *Thes.* i, 1. Which is in GOD the Father, and in the *Lord Jesus Christ*. Grace be unto you and peace from GOD our Father, and the *Lord Jesus Christ*.

222. 3. ——— hope in our *Lord Jesus Christ*, in the sight of GOD and our Father.

223. 1 *Thef.* ii, 14. The Churches of GOD,
which are——in *Christ Jesus*.

224. 15. Who both killed *the Lord*
Jesus —— and they please not GOD.

225. iii, 2. Minister of GOD, and our
fellow-labourer in the Gospel of *Christ*.

226. ii. Now GOD himself and
our Father, [*or*, our GOD and Father him-
self,] and our *Lord Jesus Christ*, direct our
way unto you.

227. 13. Before GOD, even our
Father, at the coming of our *Lord Jesus*
Christ.

228. iv, 1. We——exhort you by the
Lord Jesus,—— to please GOD.

229. 8. GOD who hath also gi-
ven unto us *his Holy Spirit*.

230. 14. Them also which sleep in
Jesus, will GOD bring with *him* [viz.
with Jesus.]

231. 16. The *Lord himself* shall de-
scend——with the Trump of GOD.

232. 1 *Thes.* v, 9. GOD hath not appointed us to Wrath, but to obtain Salvation, by our *Lord Jesus Christ*.

233. 18. For this is the Will of GOD in *Christ Jesus* concerning you.

234. 2 *Thes.* i, 1. In GOD our Father, and the *Lord Jesus Christ*.

235. 2. From GOD our Father, and the *Lord Jesus Christ*.

236. 6, 7. It is a righteous thing with GOD,—— when the *Lord Jesus* shall be revealed from Heaven.

237. 8. Them that know not GOD, and that obey not the Gospel of our *Lord Jesus Christ*.

238. 11, 12. That our GOD would count you worthy——

That the Name of our *Lord Jesus Christ* may be glorified in you, and ye in Him, according to the Grace of our GOD, and the *Lord Jesus Christ*.

239. ii; 13, 14. We are bound to give thanks alway to GOD for you, brethren beloved of the *Lord*, because GOD hath from
D 2 the

the beginning chosen you to Salvation, thro' sanctification of *the Spirit*, and belief of the Truth ;

Whereunto he called you by our Gospel, to the obtaining of the glory of our *Lord Jesus Christ*.

240. 2 *Thef.* ii, 16. Our Lord *Jesus Christ* himself, and GOD even our Father.

241. iii, 5. The Lord direct your Hearts into the Love of GOD, and into the patient waiting for *Christ*.

See N^o 624.

242. 1 *Tim.* i, 1. By the Commandment of GOD our † Saviour, and [*of the*] Lord *Jesus Christ* which is our Hope.

† See N^o 244, 255.

243. 2. From GOD our Father, and *Jesus Christ* our Lord.

244. ii ; 3, 5. This is good and acceptable in the Sight of GOD our † Saviour,—

For there is One GOD ; and One *Mediator* between GOD and Men, the Man *Christ Jesus*.

† Note, In This Epistle, and That to *Titus*, God the Father is frequently stiled God our Saviour ; and sometimes in the very same Sentence, wherein he is joined with, and distinguish'd from, our Lord *Jesus Christ* : As *cb.* i, 1, God our Saviour, and the Lord *Jesus Christ* : And *Tit.* 3 ; 4, 6, God our Saviour,—through *Jesus Christ* our Saviour.

See N^o 255.

1 *Tim.*

245. 1 *Tim.* v, 21. I charge thee before GOD,
and the Lord *Jesus Christ*.

246. vi, 13. I give thee charge in the Sight
of GOD, who quickneth all things; and
before *Christ Jesus*, who before Pontius
Pilate witnessed a good Confession,

247. 2 *Tim.* i, 1. Paul an Apostle of *Jesus
Christ*, by the Will of GOD, according to
the Promise of Life, which is in *Christ Jesus*.

248. 2. Grace, Mercy, and Peace,
from GOD the Father, and *Christ Jesus
our Lord*.

249. 7, 8. GOD hath not given us
the Spirit of Fear; —

Be not thou therefore ashamed of the Testi-
mony of *our Lord*.

250. 8, 9. GOD who hath saved us,
and called us — in *Christ Jesus*.

251. iv, 1. I charge thee therefore be-
fore GOD, and the Lord *Jesus Christ*.

252. *Tit.* i; 1, 2, 3. Paul a Servant of GOD,
and an Apostle of *Jesus Christ*.

— Which GOD that cannot lie, promised —

— Which is committed unto Me, according
to the Commandment of GOD our † Saviour.

† See N^o 244, 255.

253. *Tit.* i; 4. Grace, Mercy, and Peace, from GOD the Father, and the Lord *Jesus Christ* our Saviour.

254. ii; 10, 11, 13. Adorning the Doctrine of GOD our † Saviour in all things; For the grace of GOD, that bringeth Salvation, hath appeared to all Men.

— looking for — the glorious appearance of * the great GOD, and [of] our Saviour *Jesus Christ*.

† See N^o 244.

* See N^o 395 and 541.

255. iii; 4, 6. The Kindness and Love of GOD our † Saviour, — Which *he* shed on us abundantly *through Jesus Christ our Saviour*.

† See No 244.

256. *Philemon*, 3. Grace to you and Peace from GOD our Father, and the Lord *Jesus Christ*.

257. 4, 5. I thank my GOD —.

Hearing of thy Love and Faith, which thou hast toward *the Lord Jesus*.

258. *Heb.* i; 1, 2. GOD — hath in these last days spoken unto us by *his Son*.

Heb.

259. *Heb. i. 6, 9.* And let all the Angels of GOD worship Him, [*viz. Christ.*]

— therefore GOD, even thy GOD, hath anointed thee with the oyl of gladness above thy fellows.

260. ii; 3, 4. Which at the first began to be spoken by *the Lord*, and was confirmed unto us by them that heard him;

GOD also bearing them witness with — divers Miracles and Gifts of the *Holy Ghost*, according to his own Will.

261. 9. That He [*viz. Jesus,*] by the grace of GOD, should taste Death for every man.

262. 13. Behold, I [*viz. Christ,*] and the Children which GOD hath given me.

263. 17. That he [*Christ*] might be a merciful and faithful High-Priest, in things pertaining to GOD.

264. iii; 3, 4. For This man [*viz. Christ*] was counted worthy of more glory than *Moses*, inasmuch as he who hath builded the house, hath more honour than the house.

For every house is builded by some man; but † He that built all things, is GOD.

† The Comment of *Grotius* and of Most Others upon this place, is very obscure. The Meaning is: *Non*

jes. was faithful as a *Servant*, in another mans house; *Christ*, as a *Son* in his own house, of his own building; And the Supreme *Houfholder* or *Father* over all, is *GOD*. It seems to be a like Epiphonema, to that in 1 Cor. 11, 3, *The Head of every man, is Christ; and the Head of the Woman, is the Man; and the Head of Christ, is GOD.* And ver. 12, *but All things, of GOD.*

265. *Heb.* v; 4, 5. ——— but he that is called of *GOD*, as was *Aaron*: So also *Christ* glorified not himself, &c.

266. *10.* Called of *GOD* an High-Priest, after the order of *Melchisedec*.

267. *vii, 25.* Wherefore he is able also to save them to the uttermost, that come unto *GOD by him*, seeing he ever liveth to make intercession for them.

268. *ix, 14.* How much more shall the Blood of *Christ*, who through the eternal *Spirit* offered himself without spot to *GOD*, purge your Conscience from dead Works to serve the living *GOD*?

269. *24.* *Christ* is ——— entred ——— into Heaven itself, now to appear in the presence of *GOD* for us.

270. *x, 7.* Lo, I come, (in the Volume of the

the Book it is written of me,) to dothy Will,
O GOD.

271. *Heb. x, 12.* For ever sat down at the right hand of **GOD.**

272. 21. Having an High-Priest [*Gr. ἱερεῖς μέγας, a Great Priest, viz. Christ,*] over the House of **GOD.**

273. xii, 2. And is set down at the right hand of the Throne of **GOD.**

274. 22, 23, 24. Unto the City of the Living **GOD**, — and to **GOD** the Judge of all, — and to *Jesus* the Mediator of the new Covenant.

275. xiii, 15. *By Him* therefore let us offer the Sacrifice of Praise to **GOD** continually.

276. *Jam. i, 1.* James a Servant of **GOD**, and of the *Lord Jesus Christ.*

277. 27. Before **GOD** and the Father, [or; **GOD, even the Father.**]

278. iii, 9. Therewith bleſs we **GOD**, even the **FATHER.**

279. 1 *Pet. i, 2.* Elect according to the fore-knowledge of **GOD** the Father, through
 San-

Sanctification of *the Spirit* unto Obedience,
and sprinkling of the blood of *Jesus Christ*.

280. 1 Pet, i, 3. Blessed be the GOD and Father,
[or; GOD, even the Father] of our Lord
Jesus Christ.

281. 21. Who by Him [*by Christ*] do be-
lieve in GOD, that raised him up from the
dead, and gave him glory, that your Faith
and Hope might be in GOD.

282. ii; 3, 4. *The Lord* is gracious:
To whom coming, as unto a living Stone,
—— chosen of GOD &c.

283. 5. To offer up spiritual Sacrifices, ac-
ceptable to GOD through *Jesus Christ*.

284. iii; 17, 18. —— if the (Will of GOD be
so; ——
For *Christ* also hath once suffered for Sins,
—— that he might bring us to GOD.

285. 21, 22. By the resurrection of *Jesus*
Christ;
Who —— is on the right hand of GOD.

286. iv, 11. That GOD in all things may be
glorified *through Jesus Christ*.

287. 14. If ye be reproached for the Name
of

of *Christ*, happy are ye; For *the Spirit* of
Glory and of *GOD* resteth upon you.

288. 1 *Pet.* v, 10. The *GOD* of all grace, who
hath called us unto his eternal glory by *Christ*
Jesus.

289. 2 *Pet.* i, 1. The Righteousness of *GOD*, and
our Saviour *Jesus Christ*.

The Greek Words, δικαιοσύνη τοῦ Θεοῦ ἡμεῶν, ἡ
σωτηρία ἡμῶν Χριστοῦ, will bear another rendring,
viz. *The righteousness of our God and Saviour Jesus*
Christ. But the former Rendring is more agreeable
to the Verse next following, [viz. *through the Know-*
ledge of GOD, and of Jesus our Lord,] and to the
whole Tenour of Scripture.

290. 2. Through the Knowledge of *GOD*,
and of *Jesus our Lord*.

291. 21. But Holy men of *GOD*, spake
as they were moved by the *Holy Ghost*.

292. 1 *Joh.* i; 5, 7. *GOD* is Light, and in him
is no Darkness at all;
and the Blood of *Jesus Christ his*
Son, cleanseth us from all Sin.

293. iii, 16. Hereby perceive we the Love
of *GOD*, because † He [*Gr.* ἐκείνου, viz.
Christ] laid down his Life for us.

† See N^o 534, 538.

Most Copies, omitting the Word, τοῦ Θεοῦ, *God*;
read

This verse Thus, Ἐν τῷ ἐννοήματι τὴν ἀγάπην,
ὅτι ἔχειν ἡμῶν τὴν ψυχὴν αὐτὸς ἔθηκεν,
viz. Herein we perceive Love, in that He laid down his
life for us.

294. 1 Joh. iii; 21, 22, 23. Then have we confidence towards GOD;

— because we keep his commandments;—

And This is his commandment, that we should believe on the Name of *his Son Jesus Christ*.

295. iv; 2, 3. Hereby know ye *the Spirit* of GOD: Every Spirit that confesseth that *Jesus Christ* is come in the flesh, is of GOD.

And every Spirit that confesseth not that *Jesus Christ* is come in the flesh, is not of GOD.

296. 9. In this was manifested the Love of GOD towards us, because that GOD sent his only-begotten *Son* into the World, that we might live through Him.

297. 10. Herein is Love, not that we loved GOD, but that He loved us, and sent *his Son* to be the propitiation for our Sins.

298. 12. No man hath seen GOD at any Time.

299. 15. Whosoever shall confess that *Jesus* is

is the *Son* of GOD, GOD dwelleth in Him,
and He in GOD.

300. 1 *Joh. v. 1.* Whosoever believeth that *Jesus*
is the *Christ*, is born of GOD.

301. 5, 6. He that believeth that *Jesus* is
the *Son* of GOD: ——— And it is the *Spi-*
rit that beareth Witness.

302. 9. If we receive the Witness of Men,
the † witness of GOD is greater; For This is
the witness of GOD, which he hath testified
of *his Son*.

† By the Voice from Heaven at our Saviours Baptism,
and by the Spirit being visibly sent down upon him:
For, what is here called the *Witness of God*, is expres-
sed ver. 7, it is the Spirit that beareth witness.

303. 10. He that believeth on the *Son*
of GOD, hath the witness in himself: He
that believeth not GOD, hath made him a
Liar, because he believeth not the Record
that GOD gave of *his Son*.

304. 11. And This is the Record, that
GOD hath given to us eternal Life; And
this Life, is in *his Son*.

305. 2 *Joh. 3.* Grace be with you, mercy and
peace, from GOD the Father, and from the
Lord Jesus Christ the Son of the Father.

2 *Joh.*

306. 1 *Joh.* 9. Whosoever transgresseth, and abideth not in the doctrine of *Christ*, hath not *GOD*; He that abideth in the doctrine of *Christ*, he hath both the *Father* and the *Son*.

307. *Jude* 1. To them that are sanctified by *GOD* the *Father*, and preserved in *Jesus Christ*, and called.

308. 20, 21. Praying in the *Holy Ghost*; Keep yourselves in the Love of *GOD*, looking for the Mercy of our *Lord Jesus Christ* unto eternal Life.

309. *Rev.* i, 1. The Revelation of *Jesus Christ*, which *GOD* gave unto him.

310. 2. Who bare Record of the Word of *GOD*, and of the Testimony of *Jesus Christ*.

311. 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood; And hath made us Kings and Priests unto *GOD* and his *Father*.

312. 9, 10. — for the Word of *GOD*, and for the Testimony of *Jesus Christ*.
I was in the *Spirit* &c.

313. ii, 7. To him that overcometh, will I [*viz.* *Christ*] give to eat of the Tree of Life, which is in the midst of the Paradise of *GOD*.
Rev.

314. *Rev. iii, 1.* These things saith He, that hath
the seven Spirits of GOD.

315. 2. For I [*viz.* Christ] have not found
thy Works perfect before GOD.

316. 12. Him that overcometh, will I make
a Pillar in the Temple of my GOD; — and
I will write upon him the Name of my GOD,
and the Name of the City of my GOD, —
which cometh down out of Heaven from my
GOD.

317. 14. These things saith the Amen, the faithful and true Witness, the Beginning [*ἀρχὴ*, the † *Head*] of the Creation of G^{OD}.
† See Coloff. i, 18; and N^o 672.

318. iv ; 5. And there were seven Lamps
of Fire burning before the Throne, which
are the *seven Spirits* of GOD.

319. v, 6. — A Lamb, — having —
seven Eyes, which are the seven Spirits of
GOD, sent forth into all the Earth.

320. 9, 10. Thou wast slain, and hast redeemed us to GOD by thy Blood,—
And hast made us unto our GOD, Kings and Priests.

Rev.

321. *Rev. vii, 10.* To our GOD which sitteth upon the Throne, and to the *Lamb*.

322. *14, 15.* — have washed their Robes, and made them white in the Blood of the *Lamb*.

Therefore are they before the Throne of GOD; — and he that sitteth on the Throne, shall dwell amongst them.

323. *17.* For the *Lamb* which is in the midst of the Throne, shall feed them; — GOD shall wipe away all Tears from their Eyes.

324. *xii, 10.* Now is come — the Kingdom of our GOD, and the Power of his *Christ*.

325. *17.* Which keep the Commandments of GOD, and have the Testimony of *Jesus Christ*.

326. *xiv, 4.* Being the First-fruits unto GOD, and to the *Lamb*.

327. *10.* The Wrath of GOD, — in the presence of the *Lamb*.

328. *12.* That keep the Commandments of GOD, and the Faith of *Jesus*.

Rev.

329. *Rev. xix, 9.* -- unto the Marriage-Supper of *the Lamb* : And he saith unto me, These are the true Sayings of GOD.

330. 10. Worship GOD : For the Testimony of *Jesus*, is † *the Spirit of Prophecy.*

† See No 530.

331. 13. And his Name is called, The *Word* of GOD.

332. xx, 4. — that were beheaded for the witness of *Jesus*, and for the *Word* of GOD.

333. 6. They shall be Priests of GOD, and of *Christ*.

334. xxi, 23. For the Glory of GOD did lighten it, and *the Lamb* is the Light thereof.

335. xxii, 1. Proceeding out of the Throne of GOD, and of *the Lamb*.

336. 3. The Throne of GOD and of *the Lamb* shall be in it ; And his Servants shall serve him.

In all these Passages, the Father is stiled GOD absolutely, by way of Eminence ; The Construction it self

necessarily confining the Word, God, to the Person of the Father only. It is Reasonable in all other places of the New Testament, to understand the Word in the same Sense; excepting those Passages, which are hereafter set down, wherein the Person of the Son singly, is likewise stiled God.

S E C T. III.

The Passages, wherein he is stiled God with some peculiar high Titles, Epithets, or Attributes; which, tho' Most of them indeed not incommunicable, yet in the New Testament are (generally, if not) always by way of Supreme Eminency ascribed to the Person of the Father only.

337. **M**AT. xi, 25. I thank thee, O Father,
Lord of Heaven and Earth.
 See the Note on N^o 2.

338. XV, 31. They glorified the God of Israel.

339. xvi, 16. Christ, the Son of the Living God.

How This is the Character of the Father, See N^o 789, 798, 583, 370, 378.

340. xix, 17. Why callest thou me Good? There is none Good, but One, [^τΕἷς, one Person,] that is † God.

† Ὁ παρὲς μὲς ὁ ἐν τοῖς οὐρανοῖς, My FATHER which is in Heaven; Clem. Alexandr. cited by Dr. Mills on Mar. 10, 18. The Meaning is; that
 ¶ the

the Father, as he alone is [Ἰσὺς Θεὸς] GOD of Himself, and underived; so He only also is [Ἀγαθὸν] the original absolute underived GOOD. See N^o 773, § 1.

Our Lord and Saviour (*says Origen,*) when a certain Person called him, Good Master; referred back the person to his Father, saying, *Why callest thou me Good? there is None Good, but One, that is God the Father.* Now if He who was the Son of his Father's love, spake this well, as being the Image of the Goodness of God, &c.

Upon which Words of Origen, the learned Bp. Bull makes this Remark: If we grant, *says he,* that Origen there speaks concerning Christ as God, yet the Son may rightly be styled the Image of his Father's goodness; namely, an adæquate and perfect Image. And nevertheless, as being the Image of the Father, and not the Father himself; as deriving his Goodness, and

$\text{Ὁ σωτὴρ ἡμῶν καὶ κύριος, ἀκρίσας ποτὲ, διδάσκαλε ἀγαθὲ ἀναπέμπων ἡ λέγοντα τῷτο ἐπὶ τῷ ἐαυτῷ πατέρα, φησί, τί με λέγεις ἀγαθόν; ἔδειξας ἀλάτῃς, εἰ μὴ εἷς, ὁ θεὸς ὁ πατήρ. Ἐπεὶ δὲ τῷτο ὡς εἰκὼν τῆς ἀγαθότητος, ὡς εἰκὼν τῆς ἀγαθότητος, εἰσηκεν ὁ υἱὸς τῆς ἀγάπης τῷ πατρί, &c. Origen. contra Cels. lib. 5.$

Quod si dāremus, Origenem ibi loqui de Christo quatenus Deus est, equidem rectè dicitur Filius Imago bonitatis paternæ, adæquata scilicet & perfectæ; & tamen, quatenus Patris imago est, non ipse Pater, hoc est, quatenus ex paterno Fonte bonitatem suam, ut & cætera divina naturæ attributa, adeoque ipsam divinam naturam derivatam habet, — haud minùs rectè eà ratione Patri primas tribuere potuit. Bull. Defensio, Sect. 2, cap. 9, §. 13.

the rest of his divine Attributes, and his very divine nature itself, from the fountain of the Father; he might rightly, even in This Sense, yield the pre-eminence to the Father.

And Athanasius himself: The Son, (*saieth be,*) when he came into the World, glorified not himself, but his Father; saying to a certain Person that came to him, *Why callest thou me Good? There is none Good, but One, that is God:* And to another, that asked *Which is the great Commandment in the Law;* giving this Answer, *Hear, O Israel, the Lord thy God is One Lord:* And teaching his Disciples, saying, *My Father is greater than I.*

And Novatian: Whom our Lord (*says be*) deservedly pronounces to be *Alone Good;* of whose Goodness the whole World is Witness.

Ἐλθὼν ὃ ὁ υἱός, ἐχ' ἑαυ-
τὸν, ἀλλὰ τὸ πατέρα ἐδό-
ξασιν, λέγων μὲν τὰ περ-
σερχομένα, τί με λέγεις ἀ-
γαθόν; ἔδεις ἀγαθός εἰ μὴ
εἰς, ὁ θεός ἀποκρινόμενος
ὅτι τὰ ἐρωτῶντι ποία ἐτολμή
ἐν τὰ νόμα μείζων, ὅτι Ἀκα-
τὰ Ἰσραὴλ, κύριος ὁ θεός σε
κύριος εἰς θεός. — τὸς ὃ
μαθηταὶς διδάσκων, ὅτι ὁ
πατὴρ με μείζων με θεός.
Orat. 3. cont. Arianos.

And teaching his Disciples, saying, *My Father is greater than I.*

*Quem solum meritò Bonum
pronunciat Dominus: Cujus
bonitatis totus testis est Mun-
dus. De Trinit. cap. 4.*

This seems to be the True and Natural Meaning of the Text: And yet it is not improbable, but our Saviour by this manner of Expression might intend to insinuate, that the young man who thus addrest to him, had given him a Title, which was really due to him in such a Sense, as the person that gave it him was not then at all aware of.

341. *Mat. xxvi, 63. I adjure thee by the Li-
ving God.* *Mat.*

342. *Mat. xxvi, 64.* — sitting on the right hand of Power, [Gr. δ Δυνάμεως, *The Power, The Supreme Power.*]

343. *Mar. v, 7.* The Son of the *most High God.*

344. *xiv, 61.* Christ, the Son of *The Blessed.*

345. *Luke i, 32.* The Son of *The Highest.*

346. *35.* The Holy Ghost, — the Power of *The Highest.*

347. *49.* He that is *Mighty.* [Gr. δ Δυνατός, *The Mighty One.*]

348. *76.* The Prophet of *The Highest.*

349. *vi, 35.* Ye shall be the Children of *The Highest.* [ver. 36, of *your Father*]

350. *viii, 28.* Jesus, thou Son of *God most High.*

351. *Joh. i, 18.* *No Man hath seen God* at any time.

352. *v, 37.* Ye have neither heard his *Voice* at any Time, nor seen his Shape.

353. *Joh. vi, 46. Not that any man hath seen the Father.*

354. 69. *Christ, the Son of the Living God.*

355. xvii, 3. *And this is Life eternal, that they might know Thee the only True God, and [that they might know] Jesus Christ whom Thou hast sent.*

See N^o 5.

356. *Acts iii, 13. The God of Abraham and of Isaac and of Jacob, the God of our Fathers, hath glorified his Son Jesus.*

357. iv; 24, 30. *Thou art God, which hast made Heaven and Earth and the Sea, and all that in them is; ——— grant that ——— Wonders may be done by the Name of thy Holy † Child Jesus.*

† See N^o 869.

358. v, 30. *The God of our Fathers raised up Jesus.*

359. vii, 2. *The God of glory † appeared unto our Father Abraham.*

† *Not that any Man hath seen the Father, Joh. vi. 46 : For, no man hath seen God at any Time, Joh i, 18 : Whom no man hath seen, nor can see, 1 Tim. vi, 16. But God appeared to Abraham by Christ; or Christ*

Christ appeared to him in the Name and Person of the Father. See N^o 597, 616, 69, 916.

360. *Acts* vii; 46, 48. The God of Jacob——:
The most High.

361. xiv, 15. The Living God, which made
Heaven and Earth and the Sea, and all things
that are therein.

How these are peculiar Characters of the Fa-
ther, See N^o 340, 546, 411, 414, 789, 191.

362. xv, 8. God, which knoweth the
Hearts.

How This is the Character of the Father, and
yet in other places *Christ* also is stiled the Searcher
of Hearts, See N^o 669, 773, 340, 805, 786, 988.

363. 17. The Lord, who doth [or, ma-
keth] all these things.

364. xvi, 17. The Servants of the most
High God.

365. xvii, 24. God that made the World
and all things therein,—— Lord of Heaven
and Earth.

See N^o 361.

366. xxii, 14. The God of our Fathers
hath chosen thee, that thou shouldst ——

see *That Just One*, and hear the Voice of his Mouth.

367. *Rom. i, 23.* The glory of the *Uncorruptible God*.

See N° 13, 340, 411, 414.

368. *iv, 17.* God who *quickneth the dead, and calleth those things which be not, as though they were.*

369. *24.* Him *that raised up Jesus our Lord from the dead.*

See N° 58.

369. *viii, 27.* He *that searcheth the Hearts.*

See N° 362, 669.

370. *ix, 26.* The Children of the *Living God.*

How This is the peculiar Character of the *Father*,
see N° 339, 341, 354, 378, 789, 798, 385.

371. *29.* The *Lord of Sabaoth*; [of *Hosts.*]

372. *xi, 36.* Of him, and *through him*,
and *to him* are all things.

From him all things derive their Being, *by him*
all things are preserved and governed, *to his glory*
all things shall terminate.

Rom.

373. *Rom. xv, 33. The God of Peace be with you all, Amen.*

374. *xvi, 20. The God of Peace shall bruise Satan under your feet shortly: The grace of our Lord Jesus Christ be with you.*

375. *26 According to the Commandment of the Everlasting God.*

376. *27. To God only wise be glory through Jesus Christ for ever, Amen.*

377. *2 Cor. i, 9. God, which raiseth the dead. See N^o 58.*

378. *iii, 3. The Epistle of Christ, — written — with the Spirit of the Living God.*

379. *vi, 16. Ye are the Temple of the Living God.*

See N^o 370.

380. *18. saith the Lord Almighty; [Gr. Παντοκράτωρ, Supreme over All.]*

381. *xiii, 11. The God of Love and Peace shall be with you.*

382. *Ephes. i, 11. Him who worketh all things after the Counsel of his own Will.*

Ephes.

382. * *Ephes. iv, 6. Who is above all.*
 See N^o 411, 414.
383. *Phil. iv, 9. And the God of Peace shall be with you.*
384. *Col. i, 15. Who [Christ] is the Image of the Invisible God, the first-born of every Creature.*
 See N^o 937.
385. *1 Thes. i; 9, 10. Ye turned to God from Idols, to serve the Living and True God ; And to wait for his Son from Heaven.*
386. *ii, 4. God, which trieth our Hearts.*
 See N^o 362.
387. *v, 23. The very God of Peace sanctify you,—unto the coming of our Lord Jesus Christ.*
388. *1 Tim. i, 11. According to the glorious Gospel of the Blessed God.*
 See N^o 344, 84, 88.
389. *17. Now unto the King eternal, immortal, invisible, the only Wise God, be honour and glory for ever and ever, Amen.*
390. *iii, 15. The Church of the Living God.*
 See N^o 370.

1 Tim.

391. *1 Tim iv, 10.* We trust in the *Living God*, who is the † Saviour of all men.

† See N^o 244.

392. *vi, 13.* God who quickneth all things:
And—*Jesus Christ* who &c.

393. *15, 16.* The *Blessed and only Potentate, the King of Kings and Lord of Lords; Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.*

See N^o 411, 414.

394. *17.* But in the *Living God*.

See N^o 370.

395. *Tit. ii, 13.* Looking for that blessed hope, and the glorious appearing of the *Great God* [*ἐπιφάνειαν τοῦ δόξης τοῦ μεγάλου Θεοῦ*, the *Appearing of the † Glory of the great God*,] and (of) our Saviour *Jesus Christ*.

† So *Mat. 16, 27*, and *Mar. 8, 38*, The Son of Man shall come in the *Glory of his Father*.

See also N^o 541.

396. *Heb. i, 3.* Sat down on the right hand of the *Majesty on High*.

397. *iii, 12.* In departing from the *Living God*.

Heb.

398. *Heb. vii, 1. Priest of the most High God.*

399. *viii, 1. Who [Christ] is set on the right hand of the Majesty in the Heavens.*

400. *ix, 14. How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the Living God.*

401. *x, 31. Into the hands of the Living God.*

402. *xi, 27. As seeing Him who is Invisible. [Gr. τὸ ἀόρατον, The Invisible One.]*

403. *xii, 22. Unto the City of the Living God.*

See No 370.

404. *xiii, 20. Now the God of Peace, that brought again from the Dead our Lord Jesus, &c.*

405. *Jam. v, 4. Into the Ears of the Lord of Sabaoth, [of Hosts.]*

406. *1 Pet. i, 23. The Word of God which liveth and abideth for ever. [Gr. The Word of the Living God, and who abideth for ever: Or, The Word of the Living God, which (Word) abideth for ever; As in the 25th Verse,*

Verse, But the Word of the Lord endureth for ever.]

407. 2 *Pet.* i, 17. When there came such a voice to him [*ὡς ἡ μεγαλοπρεπὴς δόξης*] from *the Excellent Glory*; This is my beloved Son, in whom I am well-pleased.

408. 1 *Joh.* ii, 20. But ye have an Unction from *the Holy One*.

See N^o 340, & 17.

409. iv, 12. *No Man hath seen God* at any time.

410. v; 20, 21. This is *the † True God*, and eternal Life: Little Children, keep your selves from Idols.

† Some refer this to *Christ*, who is immediately before mentioned; Others, more agreeably to St John's style, understand it of *God the Father*, who is also mentioned a little before. But I think the truer Interpretation is, that it refers to Neither; but, that the Meaning is: *This* [This Knowledge of God in his Son Jesus Christ] *is the True Religion, and the way to eternal Life; Beware of Idol-worship.*

411. *Jude* 4. Denying the *only Lord God*, [*τὸ μόνον Δεσποτὴν θεόν*], *God the only Supreme Governor*,] and our Lord Jesus Christ.

He [*viz.* Christ] is Lord, (*saiſt Athanaſius*;) who is begotten of Him who is *the Only Lord*. *Κυριὸς ὁ ἐκ τοῦ μόνου γεγεννημένος Κυρίως. Athanaſ. contra Sabellianos.*

And

And Basil: Of the Father (*saith he*) is the Son, by whom are all things; and with whom, the Holy Ghost is always inseparably considered. But *the Supreme God over all*, has alone That singular Manner of Subsistence, by which He is *The Father*, and subsists without deriving from any Cause: And by This Character, He is peculiarly distinguished;

[*as the Son is by the Character of [Μονογενής] the Only-begotten.*]

He is the *only Potentate*, because he alone hath all Power of Himself; and whosoever else hath any, hath it from Him, either by donation or permission. *Pearson on the Creed*, pag. 43. Edit. 4.

See N^o 414.

412. *Jude 25.* To the only Wise God † our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.

† See N^o 244.

413. *Rev. i, 4.* From Him which is and which was and which is to come. [*ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.*]

414. 8. I am Alpha and Omega, the Beginning and the End, saith the Lord, [*in several MSS, κύριος ὁ Θεός, the Lord God,*] which is and which was and which is to come, the
AL

Ἐκ γὰρ τοῦ πατρὸς ὁ υἱός, δι' ἃ τὰ πάντα, ὡ πάντοτε το πνεῦμα τὸ ἅγιον ἀχώρισως συνεπινοεῖται. — ὁ ὅ ἐπὶ πάντων θεός, ἑαυτῷ ἑαυτῷ γινώσκοντα ἑαυτῷ ὑποστάσεως, τὸ πατὴρ εἶ) καὶ μηδεμιᾶς αἰτίας ὑποστῆναι, μόνος ἔχει καὶ ἀεὶ τέττε πάλιν τὸ σημεῖον, καὶ αὐτὸς ἰδιαζόντως ἐπιβινώσεται. *Basil. ad Greg. Nyss. Epist. 43.*

Almighty. [Gr. ὁ Παντοκράτωρ, *the Supreme Lord over all*]

John (says *Irenæus*) preached One God Supreme over all, and One only begotten Son Jesus Christ.

And *Justin Martyr*. *Ye have slain* (says he) *the Just One*; and ye reject the Supreme God over all, and Maker of all things, who sent him.

And again: *The Supreme Lord over all* (saith he) and Creator of all things, the Invisible God himself, — sent unto Men his Holy Word, [viz. Christ.]

Τὸ Ἰωάννης ἓνα Θεὸν παντοκράτορα, καὶ ἓνα μονογενῆ Χριστὸν Ἰησοῦν κυρίουσιν ὁ. *Iren. Lib. I, c. I. §. 19.*

Ἀπεκρίνατε τὸ δίκαιον, — καὶ τὸ πέμψαντα αὐτὸν παντοκράτορα καὶ ποιητὴν τῶ ὅλων Θεὸν ἀδεύετε. *Dial. cum Tryph.*

Αὐτὸς ὁ παντοκράτωρ καὶ παντοκτίστης καὶ ἀόρατος Θεός, — τὸ λόγον τὸ ἅγιον — πρὸς αὐτὰς ἀπέστειλεν. *Epist. ad Diognetum.*

Παντοκράτωρ [Supreme over All] was ordinarily by the Antients (saith the learned Bp. Pearson) taken for the Father: As Origen, book the 7th against Celsus; [τὰς προφητείας ἔς,] — the Prophecies, in which (saith he) either (Θεὸς Παντοκράτωρ) the Supreme God over all, or the Son of God, or the Holy Spirit was believed to be the speaker. And according to this general Confession did Polycarp begin his Prayer at his Martyrdom; Κύριε ὁ Θεὸς ὁ Παντοκράτωρ ἔς. O Lord God Almighty, [or Supreme over all;] the Father of thy beloved and blessed Son Jesus Christ. — And *Constit. Apost. lib. 1. proam.* Οἱ παρρησίαν εἰληφότες τὸ Παντοκράτορα πατέρα καλεῖν, Who have taken confidence to call the Supreme God, Father. Pearson on the Creed, pag. 41, Edit. 4th.

Again,

Again, pag. 42. By the First, [*the Title, Παντοκράτωρ, Almighty.*] they seem to signify the Rule and Dominion which God hath over all. And again: From the Use of the sacred Writers, from the * No-

tation of the Word in Greek, and from the Testimony of the
* Παντοκράτωρ, *the Ruler of All.* Antient Fathers, we may well

ascribe unto God the Father, in the Explication of this Article, [*I believe in God the Father Almighty, παντοκράτωρ,*] the dominion over All, and the rule and government of all.

Again, pag. 43. He ——— is ——— the only Potentate; because He alone hath all Power, of Himself; and whosoever else hath any, hath it from Him, ether by donation or permission. And again: He hath all Power over every thing, as being Absolute and Supreme.

And pag. 47. This Dominion I believe most absolute in respect of its Independency, both in the Original, and the Use or Exercise thereof.

See N^o 411.

415. Rev. iv; 2, 5. A Throne was set in Heaven, and one *sat on the Throne*;

And there were seven lamps of Fire burning before the Throne, which are the seven *Spirits of God.*

416. 8. Holy, Holy, Holy, Lord God Almighty [Gr. ὁ παντοκράτωρ, *Supreme Lord over All,*] which *was and is and is to come.*

417. 9, 10, 11. ——— thanks to *him that sat on the Throne, who liveth for ever and ever;*
—— be-

— before *him that sat on the Throne*, and
 — *liveth for ever and ever.*

— Thou hast created all things; and for
thy pleasure they Are, and were created.

418. *Rev. v, 13. Unto Him that sitteth upon the Throne, and unto the Lamb.*

419. 14. Worshipped † *Him that liveth for ever and ever.*

† As 1 *Tim. vi, 16. Who only hath Immortality; That is, Who only has it of Himself, absolute and underived and independent of Any.*

See N^o 1, 340, 762, 376.

420. vi, 10. How long, O Lord, *Holy and True.* [Gr. ὁ Θεωτάτος ὁ ἅγιος καὶ ὁ ἀληθινός, O Thou that art the Supreme Governour, Holy and True.]

421. 16. Hide us from the face of *Him that sitteth on the Throne*, and from the Wrath of the Lamb.

422. vii, 2. Having the Seal of the *Living God.*

423. 10. Salvation to our God *which sitteth upon the Throne*, and unto the Lamb.

424. 14, 15. — have washed their robes, and made them white in the blood of the Lamb:

Therefore are they before the Throne of
 F God

God; — and *He that sitteth on the Throne*, shall dwell amongst them.

425. *Rev. x, 6.* And *sware by him that liveth for ever and ever, who created Heaven and the Things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein.*

426. *xi, 13.* And gave glory to *the God of Heaven.*

427. *16, 17.* — fell upon their Faces, and worshipped God;

Saying, We give thee Thanks, O Lord God Almighty, [*Gr. ὁ παντοκράτωρ, Supreme Lord over all,*] which art, and wast, and art to come.

428. *xiv, 7.* Fear God, — that made *Heaven and Earth and the Sea and the Fountains of Water.*

How This is the Character of the Father, See N^o 546, &c.

429. *xv; 3, 4.* And they sing the Song of *Moses* the Servant of God, and the Song of *the Lamb*, saying; Great and Marvellous are thy Works, Lord God Almighty, [*ὁ παντοκράτωρ, Supreme Lord over all;*]

— For Thou † only art Holy, [*Gr. ὅτι μόνος ὁ ἅγιος*] &c.

† See N^o 1, 340.

430. Rev. xv, 7. The wrath of God who liveth for ever and ever.

431. xvi, 5. Thou art righteous, O Lord, which art and wast and shalt be. [Gr. ὁ ὢν, ὁ ἦν, ὁ ὦν, which art and wast, and who art the Holy One.]

432. 7. Even so, Lord God Almighty, [ὑπερταξεν, Supreme Lord over all,] true and righteous are thy judgments.

433. 11. And blasphemed the God of Heaven.

434. 14. That great day of God Almighty, [ὑπερταξεν, Supreme over all.]

435. xix ; 4, 6, 7. — worshipped God that sat on the Throne; — Alleluia; for the Lord God Omnipotent, [ὁ ὑπερταξεν, Supreme over all,] reigneth.

for the Marriage of the Lamb is come.

436. 13, 15. His Name is called, the Word of God:

And He treadeth the Wine-press of the fierceness and Wrath of Almighty God, [τὸ θεῖον ὑπερταξεν, of God the Supreme Lord over all.]

437. *Rev. xix, 17. — unto the Supper of the Great God.* [*of God Almighty, παντοκράτορ, ver. 15.*]

438. *xx; 11, 12. And I saw a great white Throne, and him that sat on it; from whose Face the Earth and the Heaven fled away, and there was found no place for them;*

And I saw the dead, small and great, stand before God.

See N^o 93, 82.

439. *xxi; 5, 6, 7. And He that sat upon the Throne said, Behold, I make all things new; —*

— I am Alpha and Omega, the Beginning and the End; —

— And I will be his God, and he shall be my Son.

440. *22. For the Lord God Almighty* [*παντοκράτωρ, Supreme Lord over all,*] *and the Lamb, are the Temple of it.*

In the Greek it is, (ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτοῦ ἐστὶν, καὶ τὸ ἀρνίον.) The Lord God Almighty is the Temple of it; and also, the Lamb.

441. *xxii, 6. The Lord God of the Holy Prophets, &c.*

SECT.

S E C T. IV.

The Passages wherein it is declared, that All Prayers and Praises ought primarily to be offered to Him, and that every thing ought to be directed ultimately to His Honour and Glory.

442. **M**AT. v, 16. — And glorify your Father which is in Heaven.

443. vi, 6. Pray to thy Father which is in Secret.

444. 9. Our Father, which art in Heaven, &c.

445. vii, 11. — shall your Father which is in Heaven, give good things to them that ask Him.

446. xviii; 19, 20. If two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.

For where two or three gathered together in my Name, there am I in the midst of them.

447. Luke iv, 8. Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Sec N^o 340 & 689.

448. xi, 13. How much more shall your
F 3 Hea-

Heavenly Father give the Holy Spirit to them that ask Him.

449. *Joh. iv, 23.* But the Hour cometh, and Now is, when the true Worshippers shall worship the Father in Spirit and in Truth; For the Father seeketh such to worship him.

450. *xii, 28.* Father, glorify Thy Name: Then came there a Voice from Heaven, saying; I have both glorified it, and will glorify it again.

451. *xiv; 13, 14.* And whatsoever ye shall † ask in my Name, That will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my Name, I will do it.

† Ask the Father in my Name, ch. 15, 16; and 16, 23. And so some MSS read also in This place.

452. *13.* That the Father may be glorified in the Son.

453. *xv, 8.* Herein is my Father glorified, that ye bear much Fruit; so shall ye be my Disciples.

454. *16.* Whatsoever ye shall ask of the Father in my Name, he may give it you.

455. *xvi; 23, 24.* In that day ye shall ask Me

Me nothing. — Whatsoever ye shall ask the Father in my name, he will give it you.

Hithertho have ye asked nothing in my Name: Ask, and ye shall receive; that your joy may be full.

456. *Joh. xvi; 26, 27.* At that day ye shall ask in my Name: And I say not unto you, that I will pray the Father for you;

For the Father himself loveth you, &c.

457. *Acts iv; 24, 30.* They lift up their Voice to God, saying; Lord, thou art God; — grant that — wonders may be done by the Name of thy Holy † Child Jesus.

† See N^o 869.

458. *Rom. i, 8.* I thank my God through Jesus Christ.

459. 9. God — whom I serve [Gr. whom I worship] in the Gospel of his Son.

460. vii, 25. I thank God, through Jesus Christ our Lord.

461. viii; 26, 27. The Spirit itself maketh intercession for us —:

And He that searcheth the Hearts, knoweth what is the Mind of the Spirit; because he maketh intercession for the Saints, according to the Will of GOD.

462. *Rom. xv. 6. That ye may with one mind and one mouth glorify God, even the Father [or, the God and Father, ὁ Θεὸς καὶ πατήρ] of our Lord Jesus Christ.*

463. *7. As Christ also received us, to the Glory of God.*

464. *30. I beseech you, brethren, for the Lord Jesus Christs sake, and for the Love of the Spirit, that ye strive together with me in your Prayers to God for me.*

465. *xvi. 27. To God only Wise, be glory through Jesus Christ for ever, Amen.*

466. *1 Cor. i. 4. I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ.*

467. *xv. 57. Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.*

468. *2 Cor. i. 3. Blessed be God, even the Father of our Lord Jesus Christ.*

469. *20. For all the promises of God in Him [in Christ,] are yea; — unto the glory of God by us.*

470. *ii. 14. Thanks be unto God, which always causeth us to triumph in Christ.*

2 Cor.

471. *2 Cor. ix, 13.* — they glorify God, for your professed subjection unto the Gospel of Christ.

472. *Gal. i, 5.* To whom be glory for ever and ever, Amen.

The word, *whom*, is ambiguous in this place; and may refer either to *Christ*, or to *God the Father*; But, in the most natural construction of the Words, it refers to *God the Father*.

473. *Ephes. i, 3.* Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly places in Christ.

474. 6, 7. To the Praise of the Glory of his Grace, wherein He hath made us accepted in the Beloved;

In whom we have redemption through his Blood, &c.

475. 12. That we should be to the Praise of His [viz. the Fathers] Glory; who first trusted in Christ,

476. 14. Which [Spirit] is the Earnest of our Inheritance, — unto the † Praise of HIS Glory.

† The Praise of God the Father; as appears from the same Phrase repeated twice before, *ver. 6 & 12*: Though, in this 14th verse, the more obvious construction of the Words, does indeed refer them to Christ, as being last mentioned *ver. 13*.

Ephes.

477. *Ephes. i; 16, 17. — Cease not to give Thanks for you, making mention of you in my Prayers;*

That the God of our Lord Jesus Christ, the Father of glory, &c.

478. *ii; 16, 18. And that he [viz. Christ] might reconcile Both unto God; — Through Him we Both have an Access, by one Spirit, unto the Father.*

479. *iii, 12. In whom we have boldness and access [to the Father;] with confidence by the Faith of Him.*

480. *14, 16. I bow my knees unto the Father of our Lord Jesus Christ; — that He would grant you, &c.*

481. *21. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, world without end, Amen.*

482. *v; 19, 20. Singing — in your Heart † to the Lord; Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ.*

† See No 713, 722.

483. *vi, 6. Praying always with all Prayer and Supplication in the Spirit.*

Phil.

484. *Phil. i. 3, 4, 6.* I thank my God upon every remembrance of you.

Always in every Prayer of mine for you all, making request with joy.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of *Jesus Christ*.

485. ii. Filled with the Fruits of righteousness, which are by *Christ Jesus*, unto the *Glory and Praise of God*.

486. ii, ii. And that every Tongue should confess that *Jesus Christ is Lord*, to the *glory of God the Father*.

487. iii, 3. Which worship God in the *Spirit*, and rejoice in *Christ Jesus*.

488. iv; 6, 7. In every thing by Prayer and Supplication with *thanksgiving*, let your requests be made known unto God.

And the peace of God—shall keep your *Hearts and Minds through Christ Jesus*.

489. 20. Now unto God and our Father be glory, for ever and ever, Amen.

490. *Col. i. 3.* We give thanks to God and the Father [or, the God and Father, w^{ch} Des^{ce} is wate^r.] of our Lord *Jesus Christ*; praying always for you.

Col,

491. Col. i, 12. *Giving thanks unto the Father.*

492. iii; 16, 17. In Psalms and Hymns and Spiritual Songs, singing with grace in your hearts *† to the Lord.*

And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

† See N^o 722 & 713.

493. iv; 2, 3. Continue in Prayer, — with Thanksgiving.

—praying also for Us, that God would open unto us a door of utterance, to speak the mystery of Christ.

494. 1 Thes. i; 1, 2. Grace — from God our Father, and the Lord Jesus Christ.

We give thanks to God always &c.

495. iii; 9, 10, 11. What Thanks can we render to God again for you, for all the Joy wherewith we joy for your sakes before our God.

Night and day praying exceedingly, that we might see your Face, &c.

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

496. 2 Thes. i; 2, 3. — from God our Father, and

and the Lord Jesus Christ.

We are bound to thank God always &c.

497. 2 *Thes.* i; 11, 12. We pray always for you, that our God would count you worthy——

That the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

498. 2 *Thes.* ii, 13. We are bound to give thanks always to God for you, brethren beloved of the Lord; because God hath &c.

499. 1 *Tim.* i, 17. Now unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory for ever and ever, Amen.

500. ii; 1, 3, 5. That first of all, Supplications, Prayers, Intercessions and giving of Thanks, be made for all men.——

For this is good and acceptable in the Sight of † God our Saviour.

——For there is One God, and One Mediator, &c.

† See N^o 244.

501. 5, 8. For there is One God, and One Mediator, &c.

I will therefore, that men pray every where, lifting up holy hands &c.

1 *Tim.*

502. 1 Tim. v, 5. Trusteth in God, and continueth in Supplications and Prayers night and day.

503. vi; 15, 16. The Blessed and Only Potentate, the King of Kings and Lord of Lords;

Who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.

504. 2 Tim. i; 2, 3. Peace from God the Father, and Christ Jesus our Lord.

I thank God, whom I serve from my Forefathers with pure conscience, that without ceasing — in my Prayers night and day.

505. Tit. iii; 4, 5. I thank my God, making mention of thee always in my Prayers;

Hearing of thy Love and Faith, which thou hast toward the Lord Jesus.

506. Heb. iv; 14, 16. Seeing then that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God;

Let us therefore come boldly unto the Throne of grace, that we may obtain Mercy &c.

507. vii, 25. Wherefore he is able also

to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

508. Heb. x; 21, 22. Having an High Priest, [Gr. a Great Priest, viz. Christ,] over the House of God;

Let us draw near with a true Heart, in full assurance of Faith.

509. xiii, 15. By him therefore let us offer the Sacrifice of Praise to God continually.

510. 1 Pet. i, 3. Blessed be the God and Father of our Lord Jesus Christ.

511. 17, 18, 19. And if ye call on the Father——, Forasmuch as ye——were redeemed—— with the precious blood of Christ.

512. 21. Who by him [by Christ] do believe in God, that raised him up from the dead, and gave him glory, that your Faith and Hope might be in God.

513. ii, 5. To offer up spiritual Sacrifices acceptable to God through Jesus Christ.

514. iii, 18. For Christ also hath once suf-

suffered for Sins, — that he might *bring us to God.*

515. 1 Pet. iv, 2. That God in all things *may be glorified, through Jesus Christ.*

516. v; 10, 11. The God of all grace, who hath called us unto his eternal glory *by Christ Jesus; — strengthen, settle you; To Him be glory and dominion for ever and ever, Amen.*

517. 1 Job. iii; 21, 22, 23. Then we have *confidence towards God; And whatsoever we ask, we receive of him, because we keep his Commandments; And this is his Commandment, that we should believe on the Name of his Son Jesus Christ.*

518. v, 14. And This is the Confidence that we have in Him; that if we *ask any thing according to his Will, he heareth us.* It is ambiguous by the Construction of the Words, whether This refers to *Christ*, or to *God the Father.* But by the Scope of the whole Discourse, it seems rather to refer to *the Father.*

519. Jude 20. Praying, *in the Holy Ghost.*

520. 25. To the only wise God our † Saviour, *be glory and majesty, dominion and power, both now and ever, Amen.*
† See N^o 244.

521. *Rev. iv, 8.* Holy, Holy, Holy, *Lord God Almighty*, which was, and is, and is to come.

522. 9, 10, 11. And when those Beasts [*Gr. ζῷα, Living Creatures*, the living Creatures full of Eyes, the whole Multitude of the Church,] give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever ;

The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their crowns before the Throne, saying ;

Thou art worthy, O Lord, to receive glory and honour and power ; for Thou hast created all things, and for thy pleasure they Are, and were created.

523. v, 14. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

524. vii ; 11, 12. — fell down before the Throne on their Faces, and worshipped God, Saying, Amen ; Blessing and glory and wisdom and thanksgiving and honour and power and might, be unto our God forever and ever, Amen.

525. xi ; 16, 17. — fell upon their Faces, and worshipped God,

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Saying,

Saying, We give thee Thanks, O *Lord God Almighty*, which art and wast and art to come.

516. *Rev. xiv ; 6, 7.* — The everlasting Gospel —;

Saying with a loud voice, Fear God, and give glory to him —; and worship Him that made Heaven and Earth and the Sea and the Fountains of Water.

527. *xv ; 3, 4.* And they sing the Song of *Moses* the Servant of God, and the Song of the *Lamb*, saying; Great and Marvellous are thy Works, *Lord God Almighty*; just and true are thy Ways, thou King of Saints.

Who shall not fear thee, O Lord, and glorify thy Name? For Thou only art Holy; for all Nations shall come and worship before thee.

528. *xix, 1.* Salvation and glory and honour and power, unto the Lord our God.

529. *4, 5, 6, 7.* — fell down and worshipped God that sat on the Throne, —

Praise our God, all ye his Servants, and ye that fear him, both small and great.

— Alleluia; for the Lord God Omnipotent reigneth.

Let us be glad and rejoice and give honour to him.

530. *Rev. xix, 10. Worship God: For the Testimony of Jesus, is the Spirit of Prophecy; [or, The Spirit of Prophecy is the Testimony of Jesus.]*

These words are by most Commentators interpreted very obscurely. The Meaning seems to be; *Worship God only, (saith the Angel,) and not Me; For I am only your Fellow-servant, a prophetic Spirit, sent forth to bear Testimony concerning Jesus, as you yourself also do.*

531. *xxii; 3, 4. The Throne of God and of the Lamb, shall be in it; And his Servants shall serve him, [Gr. shall worship him:] And they shall * see his Face, and his † Name shall be in their Fore-heads.*

* *As, Matth. v, 8. They shall see God.*

† *As, ch. xiv, 1. Having his Fathers Name written in their Foreheads.*

532. *9. See thou do it not: — worship God.*

C H A P. II.

Of the SON of GOD.

S E C T. I.

The Passages of the New Testament, wherein he is styled, God.

533. **M**AT. i, 23. They shall call his Name, *Emmanuel*; which, being interpreted, is, *God with us.*

—10W The word, *God*, in this place, is either meant of *the Father*; And then it signifies, his manifesting himself to us more immediately; his speaking unto us in these last days by his own Son, Heb. i, 1. Or else, (which seems the more natural Interpretation,) it is spoken of *the Son*; and then it signifies, his taking upon him humane Flesh, and dwelling familiarly amongst us.

534. *Luke i; 16, 17.* Many — shall he [*viz.* John the Baptist] turn to *the Lord their God*; And he shall go before *Him* &c.

—HAP. Though these Words [*the Lord their God*] in the style of St. *Luke*, and according to the whole Analogy of Scripture, cannot but signify *the Father*: yet (which

(which hardly any Commentators have taken notice of,) they are, in strictness of Construction, immediately connected with the following word, *Him*, which must necessarily be understood of *Christ*. Concerning which manner of speaking, see N^o 538 & 293.

535. *Joh. i. 1.* In the beginning was the Word, and the Word was with GOD, and the Word was God.

In the Beginning.] Before all Ages; before the Creation of the World; *before the World was*, Joh. xvii, 5: And ver. 3d of This Chapter, *All things were made by him, and without him was not any thing made, that was made*: And ver. 10, *The World was made by him*. Thus was this Phrase constantly understood in the Primitive Church: And Nothing can be more forced and unnatural, than the Interpretation of the Socinian Writers; who understand, *In the Beginning*, to signify only, *At the first Preaching of the Gospel*.

Was the Word.] The Word, the Oracle of God, the Great Revealer of the Will of God to Mankind. Rev. i, 5, *The Faithful Witness*: Rev. xix, 11, *Faithful and True*: 1 Joh. v, 20, *He that is True*: Rev. xix, 13, *And his Name is called, the WORD of God*. It is with great Violence to the Text, and to the whole Scope of the Gospel, that the Sabellian and some Socinian Writers, (whose Notions, tho' seemingly most contrary, yet in reality amount in the End to the same thing,) expound this Passage, of [*the λόγος ἐν δὲ θεῷ*] the Internal Reason or Wisdom of God: *In the Beginning was REASON*, and *REASON was with God*, &c. As if the Person who came to be incarnate for us, and to die for our Sins; was nothing but an Attribute of the Father, without any real and proper Being.

And the Word was with GOD.] Was with the Father,

ther, 1 *Joh. i, 2.* Had glory with GOD, before the World was, *Joh. xvii, 5.* I was by him, as one brought up with him, *Prov. viii, 30.*

And the Word was God.] Of these Words 'tis evident there are only Three possible Interpretations. The first is ; that the Word was *That same Person*, whom he was with : And This is both a Contradiction in Terms, and also the Antient Heresy of *Sabellius*. The second is ; that the Word was *Another Self-existent, Underived, Independent Person*, co-ordinate to Him with whom he was : And This is the Impiety of *Polytheism* ; subverting That First and Great Foundation of All Religion both Natural and Revealed, the *Unity of GOD*. The third is ; that the Word is a Person, deriving from the Father (with whom he existed before the World was,) both his Being it self, and incomprehensible Power and Knowledge, and other *divine* Attributes and Authority, in a Manner not revealed, and which humane Wisdom ought not to presume to be able to explain : And This is the Interpretation of the Learnedest and most Antient Writers in the Primitive Church.

See *Origen's* Comment on *Joh. I* ; And *Eusebius de Ecclesiastica Theologia*, lib. 2, cap. 17.

536. *Joh. x, 33.* Thou, being a Man, makest thy self God.

See N^o 580.

537. *xx, 28.* And *Thomas* answered and said unto him, *My Lord and my God*,

See N^o 535.

538. *Acts xx, 28.* To feed the Church of God which He hath purchased with his own Blood

In This place, the word, *God*, may be understood of *Christ*, in like manner as in *Joh. i. 1.* But many Antient Copies read it, and the most antient Fathers cite it, *The Church of the LORD.* Or, if the word, *God*, be understood to mean *the Father*; then, *his own Blood*, must signify, *the Blood of his own Son.* Or else, (which seems the most natural Interpretation of all;) if *God* in this place signifies *the Father*, the following words, *He hath purchased with his own Blood*, may be understood of *Christ*, in the same manner of Speaking that *St John* in his first Epistle frequently uses, and particularly *1 Joh. iii. 5; Ye know that HE was manifested to take away our Sins; and in HIM is no Sin:* Where the Words, *He*, and *Him*, must of necessity be referred to *Christ*, though without any antecedent mention of him, *the Father* only having been before spoken of, *ver. 1, Behold, what manner of Love the FATHER hath bestowed upon us, &c.* And the same seems to be the true construction of those other words, *ver. 16, Hereby perceive we the Love of GOD, [see N° 293,] because [ἐκένω] HE (viz. Christ) laid down his Life for us:* Which *St Paul* expresses more fully, *Rom. v. 8, GOD commendeth his Love towards us, in that while we were yet Sinners, CHRIST died for us.*

See N° 534.

539. *Rom. ix. 5.* Of whom — Christ came, who is over all *God* blessed for ever, Amen.

The Greek words [*ὅς ἐστιν ὁ Χριστός, — ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τὴν αἰῶνα, Ἀμήν,*] are of ambiguous construction; and may equally signify, either [Of whom Christ came: *God*, who is over all, be blessed for ever, Amen;] or, [Of whom Christ came, who is over all: *God* be blessed for ever, Amen;] or, [Of whom Christ came, who is over all *God* blessed

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bleſſed for ever, Amen.] In favour of the two former rendrings, may be alleged the Uſe of the Word [*Εὐλογητός, Bleſſed,*] in other places of Scripture; as *Pſ. lxxxix, 52; Rom. i, 25; 2 Cor. i, 3; & xi, 31; Eph. i, 3; 1 Pet. i, 3; & Mark xiv, 61.* But the Latter of the Three, was pitcht upon by our Translators, as the moſt natural and obvious rendring of the Words. And the Senſe is not difficult. For, as the ſame Apoſtle tells us, *1 Cor. xv, 27,* that *when he ſaith, All things are put under Chriſt, 'tis manifeſt that He is excepted, which did put all things under him:* ſo here in like manner, when he repeats the very ſame thing, that *Chriſt is God over all;* and *ch. x, 12,* that he is *Lord over all;* and *Acts x, 36, he is Lord of all;* 'tis manifeſt again, that *He muſt needs be excepted, by Communication of whoſe Divine Power and Supreme Authority, Chriſt is God or Lord over all.*

540. *1 Tim. iii, 16: God was manifeſt in the Fleſh, &c.*

It has been a great Controverſy among Learned men, whether [*Θεός*] or [*ὁς*] or [*ὁ,*] be the true Reading in this place. But it is not, in reality, of great Importance. For the Senſe is evident; that That Perſon was manifeſt in the Fleſh, whom *St. John* in the Beginning of his Goſpel ſtiles [*Θεός*] *God.* See N^o 535.

541. *Tit. ii, 13. The glorious appearing of the great God, and our Saviour Jeſus Chriſt.*

Many underſtand this whole Sentence to belong to one and the ſame Perſon, *viz. Chriſt:* As if the Words ſhould have been rendred, *The appearing of our great God and Saviour Jeſus Chriſt.* Which Conſtruction, the Words will indeed bear; as do alſo thoſe in *2 Pet. i, 1.* But it is much more reaſonable, and

and more agreeable to the whole Tenor of Scripture, to understand the former part of the words, to relate to the Father. See N^o 395.

542. *Heb. i, 8.* But unto the Son he saith; Thy Throne, O God, is for ever and ever.

See N^o 535.

543. *2 Pet. i, 1.* See N^o 289.

544. *1 Job iii, 16.* See N^o 293, 534, 538.

545. *v; 20, 21.* See N^o 410.

S E C T. II.

The Passages, wherein it is declared, that the World was made by Him.

546. **J**OH. i, 3. All things were made* by him [*δι' αὐτοῦ,*] and without him was not any thing made, that was made.

* The Note of *Eusebius* upon this place, is very pertinent, and expresses the Unanimous Sense of the Catholick Church: *When the Evangelist (says he) affirms that all things were made [2/a] by (or through) Him, he therein declares the Mission of Christ to God (the Father.) For where, as he might have expres-*

Ἀγων ὃ δι' αὐτοῦ γενη-
σθαι — τὰ πάντα, τὸ ποιη-
τικὸν τῆς θεᾶς [λόγος] πα-
ρὰ Δυνάμει. Ὁ γὰρ ὁ Ευαγ-
λιστὴς εἰπὼν, πάντα ἐν αὐ-
τῷ ἐγένετο, — ἕχ, ὡς αὐ-
τῷ, ἐπὶ ἀλλὰ δι' αὐτοῦ ἵνα
ἡμᾶς ἀναπέμψῃ ἐπὶ τῷ τ

sed

sed it thus, All things were made [*ὑπ' αὐτοῦ*,] *ὅλων ποιητικῶν τῷ πατρὶ*
αὐθεντῶν. De Ecclesiast.
 by him as the Efficient Cause; he does not so ex-

press it, but Thus; All things were made [*δι' αὐτοῦ*,]
 by him as the Ministering Cause; That so he might re-
 fer us to the Supreme Power and Efficiency of the Father,
 as the Maker of all things.

This Phrase therefore, [*δι' αὐτοῦ*, per illum, By or
 Through Him,] is used to distinguish the Operation
 of the Son, from that of the Father, when each of
 them are said to create the World. Thus St Paul ex-
 pressly, 1 Cor. viii, 6; To us there is but one God, [viz.]
 the Father, OF whom [*ἐξ ἑ*, ex or à quo,] are all
 things, and We in Him; and One Lord, [viz.] Jesus
 Christ, BY (or Through) whom [*δι' ἑ*, per quem] are all
 things, and we by him. So again, Ephes. iii, 9, GOD
 who created all things BY [*διὰ*,] Jesus Christ. And
 Heb. i, 2, By [*διὰ*,] whom also, HE made the Worlds.
 The bare Use of the Præpositions singly, is not in-
 deed of itself a sufficient Foundation for these Di-
 stinctions: (For, *δι' ἑ*, is used also of the Father, Rom.
 xi, 36, and Heb. ii, 10, By whom are all things; And, *ἐκ*
αὐτοῦ, of the Son, Col. i, 16, BY or IN him were all
 things created; And, *ἐξ ἑ*, in a Sense somewhat different,
 is used ambiguously whether of the Father or the
 Son, Eph. iii, 15, OF whom the whole Family in Hea-
 ven and Earth is named :) But when they are used
 in express contradistinction to each other, as in that
 passage now-cited, 1 Cor. viii, 6; they cannot but very
 much strengthen an Interpretation grounded at the
 same time on other Texts and upon the whole Te-
 nour of Scripture. See N^o 1228.

All things were made by him.] The Socinian Interpre-
 tation of these words, that The New Creation was made

by him, or, *All things relating to the Dispensation of the Gospel were Done by him*, is extremely forced and unnatural: And Other express Texts, lead us to a literal Interpretation of This. *Ver. 10th of This Chapter; The World was made by him.* Heb. i, 2: *By whom also he made the Worlds*, [τῆς αἰώνων, the Ages:] Which cannot be understood of the State of the Gospel only. Col. i, 16, *For by him were all things created, that are in Heaven; and that are in Earth, visible and invisible, &c.*

547. *Joh. i, 10. The World was made by Him.*

548. *1 Cor. viii, 6. To Us there is but One God, [viz.] the Father, Of whom are all things, and We in Him; and One Lord, [viz.] Jesus Christ, By whom are all things, and We by Him.*

See No 546 & 1228.

549. *Ephes. iii, 9. God, who created all things by Jesus Christ.*

550. *Col. i; 16, 17. For by him [Gr. in him] were all things created, that are in Heaven and that are in Earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him [or, through him,] and for him.*

And he is before all things, and by him all things consist.

Nothing can be more forced and unnatural, than the Socinians Interpretation of this passage; who un-

understand it figuratively, of the *New Creation* by the Gospel.

See N^o 546 & 1228.

551. *Heb. i, 2.* By whom also He made the Worlds.

552. 8; 10, 11. But unto *the Son*, he saith;
 ——— Thou, Lord, in the Beginning hast
 laid the Foundation of the Earth, and the
 Heavens are the Works of thine Hands:

They shall perish, but thou remainest; and
 they all shall wax old as doth a garment;

And as a Vesture shalt thou fold them up,
 and they shall be changed; but thou art the
 same, and thy years shall not fail.

553. iii, 3. For This man was counted worthy of more glory than *Moses*, inasmuch as
he who hath builded the House, hath more
 honour than the House.

S E C T. III.

*The Passages, wherein the Other Highest Titles,
 Perfections and Powers, are ascribed to Him.*

554. **M**AT. ix, 4. And Jesus, † knowing their
 thoughts, &c.

† See N^o 362, 669.

Mat.

555. *Mat. xi, 27.* And † no man knoweth the Son, but the Father; * neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

† The Incarnation of Christ, and the Preaching of the Gospel to the Whole World, was a Mystery hid from Ages and from Generations, in the secret Counsel of God; and which even the Angels themselves desired to look into.

* This is explained by St John, ch. i, 18. No man hath seen God at any time; The only begotten Son, which is in the Bosom of the Father, he hath declared him.

556. *xii, 6.* In this place is One greater than the Temple.

557. *25.* And Jesus knew their Thoughts, &c.

See No 362, 669.

558. *xviii, 20.* Where two or three are gathered together in my Name, there am I in the midst of them.

559. *xxviii, 18.* All Power — in Heaven and in Earth.

560. *20.* And lo, I am with you always, even unto the End of the World.

561. *Mar. i, 1.* Jesus Christ, the Son of God. And so frequently in other places.

Mar.

562. *Mar ii, 8. Jesus perceived in his Spirit, that they so reasoned within themselves.*

563. *xvi, 20. The Lord working with them.*

564. *Luke vii; 39, 40. The Pharisee — spake within himself; — And Jesus answering, said unto him, &c.*

565. *ix, 47. Jesus, perceiving the Thought of their Heart.*

566. *xxi, 15. I will give you a Mouth and Wisdom.*

567. *Joh. i; 1, 2. In the Beginning was the Word, and the Word was with God, — The same † was in the Beginning with God. † Had glory with God before the World was, Joh. xvii, 5. See N° 535.*

568. *18. The only-begotten Son: And often in other places.*

569. *18. The only-begotten Son, which is in the Bosom of the Father.*

570. *29. The Lamb of God, which taketh away the Sin of the World.*

571. *48. Before that Philip called thee, when thou wast under the Fig-tree, I saw thee.*

Joh.

572. *Job. ii, 19.* Destroy this Temple, and in three days *I will raise it up.*

See N^o 58.

573. 24, 25. Because he *knew all men*;
And needed not that any should testify of Man; for he *knew what was in Man.*

See N^o 362, 669.

574. iii, 13. But He that *came down from Heaven.*

Nothing can be more unreasonable and groundless, than the Socinians Interpretation of this passage: who feign that *Christ* was taken up into *Heaven*, as *Moses* of old into the *Mount*, to receive his Instructions; and then came down again to preach: Whereas the plain Meaning is, that he was in the Beginning with God, before he was made flesh and came into the World, ch. i, ver. 1, 10, 11, 14.

575. 13. The Son of Man, which is in *Heaven.*

As before, ch. i, 18; which is in the Bosom of the Father. Though the Words are indeed ambiguous, [*ὁ ὢν ἐν τῷ ἑαυτοῦ*, which is (or was) in Heaven.] So ch. ix, 25, *ὅτι τυφλὸς ἄν*, whereas I was blind. But the former Interpretation is more natural.

576. 13. No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven.

The Meaning is explained, ch. i, 18, *No man hath seen*

in *seen God at any Times The only-begotten Son, which is in the Bosom of the Father, he hath declared him.*

577. *Job. iii, 31. He that cometh from above, is above All. — He that cometh from Heaven, is [†]above All.*

[†] See N^o 539.

578. 35. The Father — hath given *All things* into his hand.

579. v, 17. My Father worketh hitherto, and I work.

580. 18. But said also that *God was his Father, [†]making himself Equal with God.*

[†] *Assuming* to himself the Power and Authority of God. It is the same Accusation with That Other, *ch. x, 33, We stone thee — for Blasphemy, and because that Thou, being a Man, makest thy self God: And Mar. ii, 7, Why doth this Man thus speak Blasphemies? Who can forgive Sins, but God only? The Jews, 'tis evident, did not by these Expressions mean to charge Jesus with affirming himself to be the Supreme, Self-existent, Independent Deity; nay, nor so much as with taking upon himself to be a Divine Person at all; but only with assuming to himself the Power and Authority of God. And yet 'tis very reasonable to conceive, that Jesus in this place, by calling God his Father in so absolute and particular a manner, [*callenge* *Idior*, *his Own Father*.] did intend to hint to his Disciples, what they could not then, but were afterwards to understand, viz. that he was [*Abg* *Q* *Se6*] That Word which was in the Beginning with*

with God, and was God, Joh. i. i. The Meaning of which Expression, see in No 535. 'Tis probable also, that he meant to give them some Intimation of the same thing, in that Other place, Mar. ii; 5, 7, where he forgives Sins in so absolute a Manner: Upon which, Irenæus makes this Remark: *Our Lord*, (says he,) *when he forgave Sins, at the same time healed the Man, and plainly declared who Himself was: For if none can forgive Sins, but God only; and yet our Lord did forgive Sins, and heal Men; 'tis plain that He was the Word of God, made the Son of Man, and receiving from his Father the Power of forgiving Sins, because he was Man, and because he was God.*

Peccata igitur remittens, hominem quidem curavit, semet ipsum autem manifestè ostendit, quis esset. Si enim nemo potest remittere peccata, nisi solus Deus; remittebat autem hæc Dominus, & curabat homines; manifestum est, quoniam ipse erat Verbum Dei, filius hominis factus, a Patre potestatem remissionis peccatorum accipiens, quoniam homo, & quoniam Deus. Lib. v, c. 17.

581. *Joh. v; 19. What things soever He [the Father] doth, these also doth the Son likewise.*

582. *21, 22. For as the Father raiseth up the dead, and quickneth them; even so the Son quickneth whom he will.*

For the Father judgeth no man, but hath committed All Judgment unto the Son.

583. *26. For as the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.*

H

Joh.

584. Job. vi, 38. For I came down from Heaven.

See N° 574.

585. 40. And I will raise him up at the last day.

The words are ambiguous; (*ὁ ἀναστήσει αὐτόν*; And I will raise him up; Or, And that I should raise him up;) As in the fore-going Verse.

See N° 58.

586. 51. Which came down from Heaven.

See N° 574.

587. 54. And I will raise him up at the last day.

See N° 58.

588. 62. What and if ye shall see the Son of Man ascend up where he was before?

See N° 574.

589. 64. For Jesus knew from the Beginning, who they were that believed not, and who should betray him.

590. viii, 19. If ye had known Me, ye should have known my Father also.

See N° 555 & 600.

591. 58. Before Abraham was, I am.

The Socinian Interpretation of This passage, is

very

very languid and unnatural; that Christ was before Abraham, in the Fore-knowledge and Appointment of God. The plain Meaning is, that he was really with God in the Beginning, and before the World was; ch. i, 1; & xvii, 5.

Many Expositors, from our Saviours using in this passage the Words, *I am*, instead of, *I was*; conclude that He here refers to his own peculiar manner of Existence. And indeed, that possibly he might hereby intend to insinuate his Derivation of Being from the Father, to have been in a Singular manner, incomprehensible and unrevealed; and that He was That person, in whom † the Name of God was, [viz. *Jehovah*, or, *I am*;) This, I say, cannot indeed be denied. But to suppose that he here describes himself to be absolutely [δ' Ων] The Self-existent Being; this is downright Sabellianism, and directly contrary to the whole Tenour of Scripture.

† Compare Exod. xxiii, 21, with Acts vii; 30 & 32. See also N^o 597, 359, 616, 916, 69.

592. Job. x; 14, 15. I ——— know my Sheep, and am known of mine:

As the Father knoweth Me, even so know I the Father.

In the Greek, it is: Γινώσκω τὰ ἐμὰ, καὶ γινώσκονται ἀπὸ τῶν ἐμῶν καὶ ὡς γινώσκει με ὁ πατήρ, καὶ ἐγὼ γινώσκω τὸν πατέρα: I know my Sheep, and am known of mine; even as the Father knoweth Me, and I know the Father. There is a like Expression, 1 Cor. xiii, 12. Then shall I know, even as also I am known: And 1 Job. iii, 2, We shall see him as he is.

593. 18. No man taketh it [my Life] from me,

me, but I lay it down of myself; I have *Power* to lay it down, and I have *Power* to take it again; This *Commandment* have I received of my Father.

594. *Joh. x; 28, 29, 30.* I give unto them eternal Life, and they shall never perish, neither shall Any pluck them out of my Hand.

My Father which gave them me, is greater than All; and None is able to pluck them out of my Fathers hand.

I and my Father are * One.

* Not [*εἷς, Unus,*] One and the same Person; but [*ὅν, Unum,*] One and the same Thing. The Meaning is; Since None can pluck them out of the Fathers hands, and the Father has communicated His Power to the Son; therefore None can pluck them out of the Sons hands: So that, being in the Fathers hands, or being in the Sons hands, is One and the same Thing.

When our Lord says, *Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμύ, καὶ τὴν Δύναμιν, εἰ- ταῖσα λέγων. καὶ ὃ περὶ ταύτης ἐν ὁ λόγος ἀπὸς αὐ- τῶν. Homil. 61. in Joh.* I and my Father are One Thing, he means, (says Chrysostom,) One in Power; For concerning That [viz. concerning Power,] was his whole Discourse.

And Basil: For when our Lord (says he) had declared concerning Believers, No man can take them out of my Hand; and, My Father which gave me them is greater than All; and, No man can take them out of my Fathers hand;

Ἐπεὶ γὰρ περὶ τῆς αἰσε- σάντων, ὅτι ἔμ μή τις ἀρπά- σῃ ἐκ τῆς χειρὸς μου, καὶ ὅτι ὁ πατήρ ὅς δέδωκε μοι με- ζῶν πάντων ὅτι, καὶ ἐδείξ- ῶν δύναται ἀρπάσαι ἐκ τῆς χειρὸς τῆς πατρός μου ἐπὶ- γράφει, Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμύ,

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and thereupon adds, *I and my Father are One Thing*; 'Tis plain, by the Word *One*, he means *One and the Same* in **POWER**.

Divines have generally supposed: (and, as it cannot certainly be proved, so neither can it with any Certainty be contradicted;) that these Words [*I and my Father are One and the Same Thing*,] have a secret Reference to some other more mysterious and incomprehensible Instances of *Union and Communion* between the Father and the Son, than That which the Connection of the Words naturally leads to. And indeed, that the Words are capable of being extended to many Significations, appears from the Use of the like phrase in other passages: Ch. xvii, ver. 11, *That They may be One, as We are*: Ver. 21, *That They all may be One, as Thou, Father, art in Me, and I in Thee*; that *They also may be One in Us*: Ver. 22, 23, *That They may be One, even as We are One*; *I in Them, and Thou in Me, that They may be made perfect in One*: And 1 Cor. iii, 8, *He that planteth, and he that watereth, are [as] One*: And Gal. iii, 28, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all One* [as it were *One and the same Person*,] *in Christ Jesus*.

See N^o 606 & 609.

595. Job. x, 33. — that Thou, being a Man, makest thyself * God.

* See N^o 580.

596. 38. — that the Father is in Me, and I in Him.

See N^o 600.

597. *Job. xii, 41.* These things said Esaias, when he ** saw his Glory*, and spake of him.

** The Glory which Esaias saw, Esai. vi, 1, is plainly the Glory of God the Father: From whence the Followers of Sabellius conclude, because St John here calls it the Glory of Christ, that therefore the Father and the Son are One and the Same Individual Being or Person. But the True Meaning is, that when Esaias saw the Glory of God the Father revealing to him the Coming of Christ, he then saw the Glory of Him, who was to come in the Glory of his Father, Mat. xvi, 27. Further, it is the constant Doctrine of all the Primitive Writers of the Church, that every Appearance of God the Father, in the old Testament, was Christ appearing in the Person of the Father, [ἐν μορφῇ Θεοῦ,] in the Form of God, as being the Image of the invisible God, Col. i, 15; of Him, whom no man hath seen at any time, Joh. i, 18; of Him whom no man hath seen nor can see, 1 Tim. vi, 16.*

This Word of God, (saith Theophilus Antiochenus,) taking upon himself the Person of the Father and Lord of all things, came into Paradise, and talked with Adam, in the Person of God.

And Irenæus: The Word of God (saith he) did Himself, in a divine and glorious Manner, converse with the Patriarchs before Moses; and with those under the Law &c.

And again: The Scri-

Ἀναλαμβάνων τὸ πρόσωπον τῷ πατρὶ καὶ κυρὸν τῷ ὄλῳ, ἐπὶ παρεγίνετο εἰς τὸ ᾤδεισεν ἐν προσώπῳ τῷ Θεῷ, καὶ ὡμίλει τῷ Ἀδάμ. Ad Autol. lib. 2.

Καὶ αὐτὸς ὁ λόγος τῷ Θεῷ τοῖς μὲν πρὸ Μωυσέως πατριάρχαις, καὶ τῷ Δαυὶδ καὶ ἐνδοξόν, ὡμίλει τοῖς ἐν τῷ νόμῳ &c. Lib. III. cap. 11.

Inseminatus est ubique in Scri-

picture (saith he) is full of the Son of God's appearing, sometimes to talk and eat with Abraham, at other times to instruct Noah about the Measures of the Ark, at another time to seek Adam, at another time to bring down judgment upon Sodom; then again to direct Jacob in the way; and again to converse with Moses out of the Bush.

And Justin Martyr. See N^o 616.

And Tertullian: That Word of God (saith he,) which is called his Son, appeared in divers manners to the Patriarchs in the Name of God, and always spake to the Prophets.

And again: It was the Son, (says he,) which judged men from the beginning, destroying that lofty Tower, and confounding their Languages: punishing the World with a Flood of Waters, and raining fire and brimstone upon Sodom and Gomorrha, the Lord pouring it down from the Lord: -- Neither was it possible, that the God which

conversed with men upon Earth, could be any other than that Word, which was to be made Flesh.

Scripturis Filius Dei, aliquando quidem cum Abraham loquens, cum eodem comensurus; aliquando cum Noë, dans ei mensuras; aliquando autem querens Adam; aliquando autem Sodomitis inducens judicium; & rursus cum videtur, & in viam dirigit Jacob; & de rubo loquitur cum Moyse. Lib. 4. cap. 23.

Id Verbum, Filium ejus appellatum, in Nomine Dei variè visum Patriarchis, in Prophetis semper auditum. De Prescript. adv. Hæres. cap. 13.

Filius est, qui ab initio judicavit, turrim superbiſſimam elidens, linguasque disperdens, orbem totum aquarum violentiâ puniens, pluens super Sodomam & Gomorrhæam ignem & sulphurem, Dominus a Domino; — & Deus in terris cum hominibus conversari alius non potuit, quàm Sermo, qui Caro erat futurus. Adv. Præx. cap. 16.

that Word, which was to

H 4

And

And again: *We profess* (says he) *that Christ always acted in the Name of God his Father; that it was He, who conversed upon Earth from the Beginning; that it was He, who appeared to the Patriarchs and Prophets; — that the Father himself was never seen by Any; — but that in His Name and by His Authority, the Son of God, which appeared, was God.*

And Cyprian, in his *second Book of Testimonies against the Jews*, ch. 5 & 6; Which see at large.

And Athanasius: In *Joel* (says he) *He speaks in the Person of the Father, saying, I will pour out of my Spirit.*

And Cyril of Jerusalem, speaking of this very passage in *Isaiah*, where he saw God sitting upon the Throne of his glory: *The Father* (saith he) *hath no man seen at any Time; but He which then appeared to the Prophet, was the Son.*

The learned Bp. Bull in like manner: *Wherever* (says he) *it was not a mere Angel, but God himself, that appeared; there, according to the unanimous opinion of all*

Nam & profiteamur Christum semper egisse in Dei Patris nomine; ipsum ab initio conversatum; ipsum congressum cum Patriarchis & Prophetis; — cæterum Patrem nemini visum, — cujus auctoritate & nomine ipse erat Deus, qui videbatur Dei filius. Adv. Marc. lib. 2, c. 27.

*Kal ἐν τῷ Ἰωὴλ ἐκ προ-
σώπου πατρὸς λέγει, Ἐκχεῖ
ἀπὸ τοῦ πνεύματός μου. De
humanâ nat. suscept.*

*Τὸν πατέρα μὴ ἴδεις
ἐώρακε πάποτε. ὁ δὲ τὸ
προφήτη τότε φωνεῖ, ὡς ἴν.
Catech. 14.*

Ubicunque non merum Angelum, sed ipsum Deum apparuisse liquet; ibi non Patrem, sed Filium intelligendum esse, primæva Antiquitatis consentiens judicium religiosæ sequentes, constanter

primitive antiquity, we stantèr affirmamus. Defens.
 constantly affirm that it Sect. 4. c. 3. §. 15.
 was not the Father, but the Son.

Thus when 'tis said of Moses and the seventy El-
 ders, Exod. xxiv, 10, that they saw the God of Israel,
 and that there was under his Feet as it were a paved-
 work, &c. it must be understood that they saw, not
 the Invisibile Father, but the Son appearing in the
 Name and Person of the Father.

All which, is much confirmed by St Stephen's Ex-
 pression, Acts vii; 30, 32, that the ANGEL of the
 Lord [viz. the Angel of the Covenant, the Angel of his
 Presence, in whom the Name of God was, and by whom
 God always speaks, upon which account he is stiled
 ὁ λόγος ὁ Θεός the Word of God,] appeared to Moses
 in the Wilderness in a flame of Fire in a Bush; — say-
 ing, I AM the God of thy Fathers; the God of Abraham,
 the God of Isaac, and the God of Jacob.

See N° 359, 616, 69, 916.

598. Job. xii, 45. He that seeth me, seeth him
 that sent me.

See N° 600.

599. xiii, 11. For he knew who should be-
 tray him.

600. xiv; 7, 8, 9, 10, 11. If ye had known me,
 ye † should have known my Father also; and
 from henceforth ye know him, and have
 seen him

Philip saith unto him; Lord, shew us the
 Father, and it sufficeth us.

Jesus saith unto him; Have I been so long
 time

time with you, and yet hast thou not known Me, Philip? He that hath * seen me, hath seen the Father; and how sayst thou then, Shew us the Father.

Believest thou not, that † I am in the Father, and the Father in Me? The Words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, He doth the Works.

Believe me, that † I am in the Father, and the Father in Me.

† If ye had known Me, ye should have known my Father also.] The Meaning of This, is explained, Mat. xi, 27, Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will REVEAL him: And Joh. i, 18, No Man hath seen God at any time; the only-begotten Son, which is in the Bosom of the Father, he hath DECLARED him: And 1 Joh. ii, 23, Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also: And Joh. xii; 44, 45, He that believeth in Me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me. The Will of the Father, is as perfectly made known by the Son, as if they Both were but One and the same Person. The Words that I speak unto you, (saith our Saviour, ver. 10th of this Chapter,) I speak not of my self; but the Father that dwelleth in me, He doth the Works. See No 555.

When our Lord declares (says a very ancient Writer of the Church,) that if ye had known Me, ye should have known my Father

Quod enim dixit Dominus, Si me cognovistis, & patrem meum cognovistis, & amodo nostis illum, et vidistis illum; non sic dixerat, ut se Patrem vellet intelligi; fed

also; and from hence-
forth ye know him and
have seen him; he does
not mean so to be under-
stood, as if He himself
were the Father; but, that
whosoever comes to the
Son of God with a full
and firm Faith and a tru-
ly religious disposition of
Mind, shall certainly by the
Son, in whom he so believeth, be brought to and behold
the Father.

sed quoniam qui penitus &
plene & cum totâ fide & to-
tâ religione accessit ad Dei
filium, omnibus modis per
ipsum filium, in quem sic
credit, ad Patrem perven-
turus sit, eundemq; visurus.
Novatian. de Trinit. cap. 28.

* He that hath seen Me, hath seen the Father.]
These Words do not signify, that He who hath
seen the Person of Christ, hath seen the Person of the
Father: For then it would follow, that the Humanity
of Christ, (which was All that was visible in the lite-
ral sense,) was the Person of the Father. But the
Meaning is: He that hath seen the Power of Christ,
hath seen the Power of the Father; he that hath
known the Will of Christ, hath known the Will of
the Father: For so our Saviour himself explains it,
ch. xii; 44, 45, He that believeth on Me, believeth not
on me, but on Him that sent me; and he that SEETH
Me, SEETH him that sent me: And ver. 10th of
This chapter; I speak not of my self; but the Father
that dwelleth in me, he doth the Works. The Person of
the Father, no man hath seen, nor can see, 1 Tim. vi, 16:
No Man hath seen GOD at any time, Joh. i, 18: Nor
that any Man hath seen the FATHER, Joh. vi, 46:
Ye have neither heard his Voice, nor seen his Shape, Joh.
v, 37: But he that hath seen Him who is the Image
of the Invisible God, (Col. i, 15,) hath seen all that
can be Seen of God; And he that has heard Him
who is [ὁ λόγος & Θεός, Rev. xix, 13, and Joh. i, 1,] the

the Word, the Oracle, the Revealer of the Will of God; has heard All that can be Heard of God.

All men (saith Irenæus) have seen the Father in the Son: For That which is Invisible of the Son, is the Father; and All that is Visible of the

Omnes viderunt in Filio Patrem; Invisible etenim Filii, Pater; visibile autem Patris, Filius. Lib. 4. cap. 14.

Father, is the Son.

And Origen: We worship (saith he) the Father of Truth, and the Son who is the Truth; being indeed in Subsistence, Two real distinct Persons; but in Consent, and Agreement and Sameness of Will, they are One: So that He who hath seen the Son (the Brightness of the Glory, and the Express Image of the Person of GOD; has in Him, (who is the Image of God) seen God.

Θεοσκευόμεν ἐν τῷ πατρὶ ὁ ἀληθείας, καὶ τὸ υἱὸν τὸ ἀληθεῖαν, ὄντα δύο τῇ ὑποστάσει πρᾶγματα, ἐν δὲ τῇ ὁμοιοῖα καὶ τῇ συμφωνίᾳ καὶ τῇ ταυτότητι τῷ βεληματίῳ. ὡς τὸ ἑωρακότεν τὸ υἱόν, (ὄντα ἀπαύγασμα τῆς δόξης, καὶ χαρακτηριστὴρα τῆς ὑποστάσεως τοῦ Θεοῦ,) ἑωρακέναι αὐτὸν αὐτὸν (ὅντι εἰκόνι τοῦ Θεοῦ) τὸ Θεόν. Contra Cels. lib. 8.

And Alexander, Bishop of Alexandria; When our Lord (says he) declares, I and my Father are One; he does not mean to affirm that Himself is the Father, or that the Two distinct Subsistences are One; but that He is the perfect Image of the Father, and the Express Resemblance of That first Original. And therefore when Philip earnestly desired to see the Father,

τὸ, Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμίν· ὅπερ εἰσὶν ὁ κύριος, ὁ πατήρ αὐτὸν αἰαγορεύων, ἐδὲ τὰς τῇ ὑποστάσει δύο φύσεις μίαν εἰσαφνίζων, ὡς ἀπώγαλλακτον εἰκὼν τοῦ πατρὸς τυγχάνων, καὶ τὸ προσωποῦν ἐκτυπὼν χαρακτηριστὴρ διδόν καὶ τὰ τινα αὐτὰ ποδίζοντι ἰδεῖν Φιλίππου, ἀφ' ὧς ὁ κύριος ἐμφανίζει πρὸς ὃν, λέγοντα Δεῖξον ἡμῖν τὸν

our Lord manifestly showed him unto him, making him this Reply, (when he had said, Show us the Father,) He that hath seen Me, hath seen the Father; namely, the Father being seen, as in a Pure Glass, in his Living Divine Image: which Likeness the Holy Men also in the Psalms express, saying, In thy Light we shall see Light.

And Athanasius: When our Lord (says he) affirms, He that hath seen Me, hath seen the Father: he does not mean, that He Himself was the Father; For how can that be, seeing the Father is Invisible? But, that He was such as the Father is: For so he had before said, If ye had known Me, ye should

And again: If a Man (says he) after seeing the Image of the King, should desire to see the King Himself; the Image might say unto him, I and the King are One; for I am in Him, and He in Me; And what you see in Me, That you see in Him; and what you see in Him, That you see in Me. He therefore that pays Respect

τῷ πατρί, λέγει ὁ ἑωρακώς με, ἐώρακε τὸν πατέρα: ὥσπερ δι' ἐσθρῦς ἀνυλιδώτε καὶ ἐμφύχης θείας εἰκόνος αὐτοῦ, θεωρουμένης τῷ πατρὶ. ὅν ὁμοιον εἰς ψαλμοῖς οἱ ἀγνότατοι ραβίη, Ἐν τῷ φωτὶ σε ὁφόμεθα φῶς. Epist. ad Alex. apud Theodori. Lib. 1, c. 4.

Ὁ ἑωρακώς ἐμὲ, ἐώρακε τὸν πατέρα: ἔχ' ἐαυτὸν εἶ) τὸν πατέρα φάσκον· πῶς γὰρ, τὸ ἀθεῶλον; ἀλλὰ τοῦτον, οἷον τὸν πατέρα. Περιέχει γὰρ, Εἰ ἐγνώκατέ με, καὶ τὸν πατέρα με ἂν ᾔδειτε. Contra Sabellianos.

he had before said, If ye had known Me, ye should have known my Father also.

Τῷ θελοντι με τὴν εἰκόνα θεωρῆσαι τὸν βασιλέα, εἰποι ἂν ἡ εἰκὼν, Ἐγὼ καὶ ὁ βασιλεὺς ἐν ἐσθρῷ· ἐγὼ γὰρ ἐν ἐκείνῳ εἰμὶ, καὶ ἐκεῖνος ἐν ἐμοί· καὶ ὁ ὁρῶς ἐν ἐμοί, τὸ αὐτὸ ἐν ἐκείνῳ βλέπει; καὶ ὁ ἐβλεπκας ἐν ἐκείνῳ, τὸ αὐτὸ βλέπει ἐν ἐμοί· ὁ γὰρ προσκυνῶν τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὸν βασιλέα· ἢ γὰρ ἐκεῖ

to the Image, gives Honour to the King; For the Image, is his Likeness and Resemblance. *ἐκείνη μορφήν ἡ τοῦ Θεοῦ ἑστίν. Lib. 4. contra Arianos.*

† I am in the Father, and the Father in Me. That is, there is so strict and perfect an Union and Communion between the Father and the Son, that whosoever seeth My Works (saith our Saviour,) seeth my Fathers Works; and whosoever heareth My Words, heareth His. The Words that I speak unto you, (ver. 10.) I speak not of myself; but the Father that dwelleth in me, He doth the Works.

The like Expression is frequently used in other places. Ver. 20th of This chapter; At that day ye shall know, that I am in my Father, and you in Me, and I in you. Ch. vi, ver. 56. He that eateth my Flesh and drinketh my Blood, dwelleth in Me, and I in Him; [To which, some MSS add, even as the Father dwelleth in Me, and I in the Father.] Chap. xv, ver. 4, Abide in Me, and I in you. Ch. xvii, ver. 11, Holy Father, keep through thine own Name, those whom thou hast given me; that They may be One, as We are. Ver. 21, That they All may be One, as Thou, Father, art in Me, and I in Thee; that They also may be One in Us; that the World may believe that thou hast sent me. Ver. 22, And the glory which thou gavest me, I have given Them; that They may be One, even as We are One. Ver. 23, I in Them, and Thou in Me, that They may be made perfect in One, and that the World may know that Thou hast sent me, and hast loved Them as thou hast loved Me. Ver. 26, That the Love wherewith thou hast loved Me, may be in Them, and I in Them. 1 Joh. iii, 24, He that keepeth his Commandments, dwelleth in Him, and He in Him. 1 Joh. iv, 15, Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God. And ver. 16, God is Love; and He that dwelleth in Love, dwelleth in God, and God in Him.

Divines generally suppose, that these Words, [*I am in the Father, and the Father in Me,*] have some secret Reference to the Manner of Christs Metaphysical Existence with the Father, explained Job. i, 1. Which though it may possibly be True, yet the parallel places now-cited show the other to be the principal and more natural Meaning of the Words.

See N^o 594, & 609.

601. Job. xiv; 13, 14. And whatsoever ye shall ask in my Name, That will I do; that the Father may be glorified in the Son.

If ye shall ask any thing in my Name, I will do it.

602. 20. I am † in my Father, and you in Me, and I in you.

† See N^o 600.

603. xv; 23, 24. He that hateth Me, hateth my Father also.

— now they have both † seen and hated both Me and my Father.

† See N^o 600.

604. xvi, 15. All things that the Father hath, are mine.

605. 19. Jesus knew that they were desirous to ask him.

606. 30. Now are we sure that thou knowest

knowest all things, and needest not that any man should ask thee: *By This* we believe, that thou *camest forth from God*.

607. *Job. xvii, 5.* And now, O Father, glorify thou me with thine own self, with the Glory † *which I had with thee before the World was.*

† The Socinian Interpretation of this passage, is very harsh and unnatural; who understand it to signify only the Glory which Christ had in the Foreknowledge and Predetermination of God. The plain and literal Meaning of the Words, is that which has been before expressed, No 535.

608. 10. And all mine are thine, and thine are mine; and I am glorified in Them.

609. 11. — that they may be One, † as We are.

† If any one (says Origen) is disturbed at these Expressions, as if we favoured the Opinion of Those [the Sabellian Hereticks] who deny the Father and the Son to be Two distinct Subsistencies; let him consider that Text, (Acts iv, 32,) All that believed, were of One

Heart and of One Soul; and then he will understand This, I and my Father are One Thing.

And presently after:

Εἰ δέ τις ἐκ τούτων περιπαρήσῃ, μὴ τὴν αὐτομολῶμεν πρὸς τὰς ἀναρχοντας δύο εἶ) ὑποτάσεις πάτερ καὶ υἱὸν ἐπισιναίτω τὸ, Ἦν δὲ πάντων τὸ πνεῦμα τὸ ἰσχυρὸν καὶ ἐν ἐκείνῳ τὸ, Ἐγὼ καὶ ὁ πατήρ ἐν ἐσθρῷ, Contra Celsum, lib. 8.

Ὁμοθυμῶν ἐν τῷ πνεύματι

εἶ

We worship (saith he) the Father of Truth, and the Son who is the Truth; being indeed Two things in Substance; but in Agreement, and Consent, and Sameness of Will, they are One.

ἐκ τῆς ἀληθείας, καὶ τὸ υἱὸν τῆς ἀληθείας, ὅσα δύο τῇ ὑποστάσει πρᾶγματα, ἐν τῇ ἡ ὁμονοίᾳ καὶ τῇ συμφωνίᾳ καὶ τῇ ταυσίτητι τῆς βουλῆς. Ibid.

See some other Senses of these Words, N^o 594 & 600.

610. Job. xvii, 21. That They All may be One, as † Thou, Father, art in Me, and I in Thee; That They also may be One in Us, † See N^o 594 & 600 & 609.

611. 22, 23. That They may be One, even as We are One. I in Them, and Thou in Me, that they may be made perfect in One. See N^o 594 & 600 & 609.

612. 24. For thou lovedst me † before the Foundation of the World. † See N^o 607.

613. xxi, 17. Lord, thou knowest all things.

614. Acts i, 24. Which knowest the Hearts of all Men.

Though it be ambiguous whether these Words are spoken of Christ or of God the Father, yet it seems rather

rather more natural in this place to understand them of Christ; in whom dwelleth the Knowledge, as well as the Power of the Father. Thus Rev. ii, 23, *I am He which searcheth the Reins and Hearts.*

See N° 690, & 669.

615. *Acts iii; 14, 15.* — the Holy One, and the Just, — the Prince of Life.

616. *vii; 30, 31, 32.* There appeared to him — an * *Angel of the Lord* in a flame of Fire in a Bush; —

And the Voice of the * *Lord* came unto him, saying, *I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.*

* It is the unanimous Opinion of All Antiquity, that This Angel who said, *I am the God of thy Fathers,* was Christ, (the Angel of the Covenant, Mal. iii, 1; the Angel of Gods presence, Isai. lxiii, 9; and in whom the Name of God was, Exod. xxiii, 21;) speaking in the Person of the Father.

Our Christ, (says Justin Martyr,) conversed with Moses out of the Bush, in the Appearance of Fire: — And Moses received great strength, from Christ who spake to him in the Appearance of Fire.

And again: The Jews (saith he) are justly re-
proved, for imagining that

Ἐν ἰδέᾳ πυρός ἐκ βά-
τος ὡμιλῶσιν αὐτῷ ὁ ἡμ-
τεροῦ Χριστός — ἡ
δύναμιν ἰσχυρὰ ἔλαβε καὶ
ᾤκησεν αὐτῷ, ἐν ἰ-
δέᾳ πυρός, Χριστῷ. Justin
Apol. 1.

Ἰεδοῦσι ἐν ἡγοάμενοι αὐ-
τῷ πατέρα καὶ ὅλον λελαλ-
ῆναι τῷ Μωσῇ, καὶ λαλ-
οῦσιν αὐτῷ

the Father of all things spake to Moses, when indeed it was the Son of God, who is called the Angel and the Messenger of the Father.

— He formerly appeared in the Form of Fire, and without a Human Shape, to Moses and the other Prophets; But Now, — being made a Man of the Virgin, &c.

And again: If so be (saith he,) that the Appearance which Moses saw, was both an Angel and God; —

yet it was not God the Creator of the Universe, which then said to Moses that He was the God of Abraham and the God of Isaac and the God of Jacob; But it was That Person, who (as I have before showed you) appeared to Abraham, and to Jacob, and at the judgment of Sodom, ministering to the Will of the Maker of all things.

And the Synod of Antioch: The Son (say they) is sometimes called an Angel, sometimes the Lord, sometimes God. For it is impious to imagin that the

σαντα αὐταῖς ἐν τῷ ὕμνῳ
θεῷ, ὅς ἐκ ἀγγελῶ ἐκ ἀπο-
στολῶ κέκληται, δικαίως ἐ-
λέγχον. — Καὶ περὶ τούτου
μὴ ἀφ' τῆς τῶ πνεύματος μορ-
φῆς, ἐκ εἰκόνος ἀσωμάτου,
τῷ Μωσῇ ἐκ τοῖς ἐτέροις
προφήταις ἐφάνη νυνὶ. —
ἀφ' ἧς παρθένης ἀνδρωσά-
μενος ἐκ δὲ. Apol. 2.

Ἐκ τούτου γέγονε τότε, ὡς
ἐκ ἀγγέλων ἐκ Θεοῦ ὁμοῦ ἐν τῇ
ὁμοίᾳ τῇ τῷ Μωσῇ ἡμο-
μοίᾳ ὑπαρξαι, — ἐκ
ὁ ποιητῆς τῶ ὅλων εἶναι Θεός
ὁ τῷ Μωσῇ εἰπὼν αὐτὸν εἶ-
ναι Θεὸν Ἀβραάμ, ἐκ Θεὸν Ἰ-
σαάκ, ἐκ Θεὸν Ἰακώβ, ὁ
ἀποδεικνύει ἡμῖν ὡφθαλ-
μοῖς Ἀβραάμ ἐκ τῷ Ἰακώβ,
τῇ τῶ ποιητῆς τῶ ὅλων θελή-
σει ὑπαρξαι, ἐκ τῇ κτί-
σει τῶ Σοδόμων τῇ βαλῇ αὐ-
τῶ ὁμοίως ὑπαρξαι. Dial.
cum Tryphone.

Ποτε μὴ ὡς ἀγγελῶ,
ποτε ὅς ὡς κύριος, πο-
τε δὲ Θεός μαρτυρούμε-
νος. Τὸν μὴ τῷ Θεῷ τῶ
ὅλων ἀσέβης ἀγγέλων νομί-
σαι

God of the Universe is any where called an Angel. But the Angel [or Messenger] of the Father, is the Son, who Himself is Lord and God. For it is written; The Angel of his great Counsel, [or Covenant]

And Athanasius: Which is therefore (saith he) called also an Angel, because 'tis He alone that revealeth the Father.

And Hilary: He (says he) who is called the Angel of God, the same is Lord and God. For the Son of God, according to the Prophet, is the Angel of his great Counsel, [or Covenant.] That the Distinction of Persons might be intire, he is called the Angel of God; (For He who is God of God, the same also is the Angel [or Messenger] of God:) And yet, that at the same time due honour might be paid him, he is also called Lord and God.

And Basil: Who then (says he) is it, which is called both an Angel and God? Is it not He, whose Name we are told is called, the Angel of the Great Covenant? For though it

σαι καλεῖσθαι. Ὁ ὃς Ἄγγελος πατρός, ὁ υἱὸς θεῖν, αὐτὸς Κύριος καὶ Θεὸς ὢν. Γέγραπται γὰρ, Μεγάλῃς Βουλῇς Ἄγγελος. Epist. Synodic. ad Paul. Samosar.

Ὁν ἀγγέλλει τὸ καὶ Ἄγγελον ἐκάλει, ὅτι μόνος ὢς θεῖν ὁ ἀποκαλύπτων τὸν πατέρα. Contra Arianos, Orat. 4.

Qui Angelus Dei dictus est, idem Dominus & Deus est. Est autem, secundum Prophetam, Filius Dei, magni Consilii Angelus. Ut personarum distinctio absoluta esset, Angelus Dei est nuncupatus; Qui enim est Deus ex Deo, ipse est Angelus Dei: Ut verò honor debitus redderetur, & Dominus & Deus est prædictus. Hilar. de Trinit. lib. 4.

Τίς ἐν ὁ αὐτὸς ἄγγελος καὶ θεός; ἀρεὰ ἔχει περὶ τὸ μεμαθήκαμεν, ὅτι καλεῖται ὁ ὄνομα αὐτοῦ, Μεγάλῃς Βουλῇς ἄγγελος; — Εἰ γὰρ καὶ ὕστερον ἐγένετο τὸ μέγα.

was in after-times, that he became the Angel of the great Covenant; yet even before That, he did not disdain the Title of an Angel, [or Messenger.]

And again: 'Tis manifest (says he) to every one, that where the same Person is stiled both an Angel and God, it must be meant of the Only-begotten, who manifests himself to Mankind in different Generations, and declares the Will of the Father to his Saints: Wherefore He who at his Appearing to Moses, called himself, I am; cannot be conceived to be any Other person, than God the Word, who was in the beginning

Thus likewise the Learned Bp. Bull: The Fathers (says he) of the first Ages generally teach, that the Son of God frequently appeared to Holy Men under the Old Testament; Nay, all those Appearances wherein the Name Jehovah and divine honours are given to the Person that appeared,

λης βελῆς ἀγγέλῳ, ὅς ἐστι πρῶτον ἀποκάλυψις τῷ ἀγγέλῳ πρὸς ἡμᾶς. Lib. 2. contra Eunom.

Παυλὶ ἐν δῆλον, ὅτι ἐνθα καὶ ἀγγέλῳ καὶ θεὸς ὁ αὐτὸς πρὸς ἡμᾶς, ὁ μονογενὴς ὅς ἐστι δηλωμένος, ἐμφανίζων ἐαυτὸν καὶ ἡμεῖς τοῖς ἀνθρώποις, καὶ τὸ θέλημα τοῦ πατρὸς τοῖς ἀγίοις αὐτοῦ μαρτυρῶν ὥστε καὶ ἐπὶ τοῦ Μωσέως, ὄντα, ἐαυτὸν ἐνομάσας, ἐκ ἑαυτοῦ τις πρὸς τὸ θεὸν λόγον, τὸ ἐν ἀρχῇ ὄντα πρὸς τὸ θεόν, νοηθεῖν. Ibid.

with God.

Patres primorum seculorum communiter docent, Filium Dei sanctis viris sub veteri Testamento frequenter apparuisse; imò, apparitiones illas universas, in quibus nomen Jehovah & honores divini tribuuntur ei qui apparet, (etsi alias fortasse Angelus appelleretur,) de illo ipso Dei filio exponunt. In Scriptis Patrum peregrinus I 3

est,

(notwithstanding that perhaps he be also called an Angel,) are understood by them as belonging to the Son of God. He that knows not This, is a Stranger in the Writings of the Fathers.

And again: Wherever (saith he) it was not a mere Angel, but God himself, that appeared; there, according to the unanimous opinion of all primitive Antiquity, we constantly affirm that it was not the Father but the Son.

est, cui id ignotum sit. Sect. 1. cap. 1. §. 2.

Interim ubicunque non merum Angelum, sed ipsum Deum apparuisse liquet, ibi non Patrem, sed Filium intelligendum esse, primævæ Antiquitatis consentiens judicium religiosè sequentes, constanter affirmamus. Sect. iv, cap. 3. §. 15.

See more, in N^o. 597, 359, 69, 916.

617. Acts vii, 35. The same [Moses] did God send to be a Ruler and a Deliverer, by the Hands of the Angel which appeared to him in the Bush.

See N^o 616.

618. 38. With the Angel that spake to him in Mount Sina.

See N^o 616.

619. viii, 33. And who shall declare his Generation?

620. x, 36. — Jesus Christ: He is Lord of All.

See N^o 539.

621. xviii, 10. I am with thee, and no man shall

shall set on thee to hurt thee: For I have much People in this City.

621* *Rom. x, 12. Lord over All. See No 539.*

622. *Rom. xiv, 9. That he might be Lord both of the Dead and Living.*

623. 10, 11, 12. We shall all stand before the judgment-seat of *Christ*.

For it is written; As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us, shall give account of himself to God.

This Manner of Expression is more distinctly explained, *Acts xvii, 31, God hath appointed a day, wherein HE will judge the World in righteousness, BY that Man whom he hath ordained: And ch. x, 42. He — was ordained of God, to be the Judge of Quick and Dead: And Job. v, 22, The Father judgeth no man, but hath committed all judgment unto the Son: And 2 Tim. iv, 1, I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead: And Rom. ii, 16, God shall judge the Secrets of Men by Jesus Christ.*

624. 1 *Cor. i; 7, 8. — our Lord Jesus Christ.*

Who shall also confirm you unto the end, that ye may be blameless in the day of our *Lord Jesus Christ*.

The like repetition of the Word, *Lord*, in one and the same sentence, concerning the same Person; is to be found, 1 *Th. iii; 12, 13. The Lord make you*

to increase and abound in love, ——— to the end he may stablish your hearts unblameable in Holiness before God even our Father, at the coming of our Lord Jesus Christ: And 2 Th. iii, 5. The Lord direct your Hearts into the Love of God, and into the patient waiting for Christ.

615. 1 Cor. i, 24. Christ, the Power of God, and the Wisdom of God.

616. ii, 8. The Lord of Glory.

617. iv, 5. Until the Lord come, who both will bring to Light the hidden things of Darknes, and will make manifest the Counsels of the Hearts.

618. v; 4, 5. With the Power of our Lord Jesus Christ;

To deliver such an one unto Satan, for the destruction of the Flesh, &c.

619. xv, 27. He hath put all things under his [viz. Christs] Feet.

620. 47. The second man, is the Lord from Heaven.

621. 2 Cor. iv, 4. Christ, who is the Image of God.

622. Ephes. i, 10. That ——— he might gather together in One all things in Christ, both which

which are in Heaven, and which are on Earth, even in Him.

633. *Ephes. i; 20, 21, 22, 23.* And set him at his own right hand in the heavenly places;

Far above all Principality and Power and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come.

And hath put *all things under his Feet*, and gave him to be *the Head over all things to the Church:*

Which is his Body, the Fulness of him that filleth all in all.

634. *Ephes. iii, 15.* Of whom the whole Family in Heaven and Earth is named.

It is ambiguous whether these Words refer to *Christ*, or to *God the Father*. If they refer to *Christ*, (as seems most natural;) the Sense is the same, as what the Apostle had before said, *ch. i, ver. 10 & 21*, that in *Christ* all things are gathered together in *One*, both which are in Heaven and which are on Earth; & *ver. 22*, that he is the Head over all things to the Church; & *Col. i, 20*, that by him God hath reconciled all things to himself, whether they be things in Earth or things in Heaven; & *Phil. ii, 9*, that God hath given him a Name which is above every Name, that at the Name of *Jesus* every knee should bow, of things in Heaven, and things in Earth, and things under the Earth.

635. *iv, 11.* And He gave, some Apostles, and some Prophets, &c.

Ephes.

636. *Ephes. iv, 15.* — into him in all things, which is the Head, even Christ.

637. *v, 5.* — the Kingdom of Christ and of God.

638. *Phil. ii; 5—11.* Who being in the Form of God, &c. [See N° 934.] — God also hath highly exalted him, and given him a Name which is above every Name;

That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth;

And that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

See N° 934.

639. *iii, 21.* According to the Working, whereby he is able to subdue all things unto himself.

640. *iv, 13.* I can do all things, through Christ that strengthneth me.

641. *Col. i; 15, 16.* Who is the Image of the invisible God, the First-born of every Creature, (See N° 937.)

For by Him [Gr. in Him] were all things created, &c.

Col.

642. Col i; 17, 18, 19, 20. And he is *before all things*, and *by him all things consist*.

And He is *the Head* of the Body, the Church; who is *the* † *Beginning*, the First-born from the Dead, that *in all things he might have the prebeminence*.

For it pleased the Father, that in Him should * *all Fulness dwell* :

And — by him to † *reconcile all things* unto himself; by Him, I say, whether they be things in Earth, or things in Heaven.

† See N^o 672.

* *The Fulness of the Godhead*, ch. ii, ver. 9.

‡ *That in It*, viz. in his Body, (says Athanasius,) *he might redeem all things, and bring back the World to his Father, and reconcile all things both in Heaven and Earth.*

Ἰν' ἐν αὐτῷ τὰ πάντα ἐλευθερώσαι, ἃ ὁ κόσμος προσέσχετο τῷ Πατρὶ, καὶ εἰρηνοποιῆσαι τὰ πάντα τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Epiſt. ad Philadelphum.

See N^o 188.

643. 28, 29. — in *Christ Jesus*; — according to his Working, which *worketh in me mightily*.

644. ii. 3. In whom are hid all the *Treasures of Wisdom and Knowledge*.

It is ambiguous whether This refers to the Father, or to *Christ*; but most probably, to *Christ*.

Col.

645. Col. ii, 9. For in Him dwelleth *all the Fulness of the Godhead* bodily.

Ch. i, ver. 19, *It pleased the Father, that in him should all Fulness dwell; and Job. xiv, 10, The Father that dwelleth in Me, he doth the Works.*

646. 10. Which is the *Head of all Principality and Power.*

647. iii, 1. Where Christ sitteth *on the right hand of God.*

648. 11. But Christ is *all, and in all.*

649. 13. Even as *Christ forgave you.*

650. 1 Tim. i, 16. That in Me first, *Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.*

651. Heb. i, 2. Whom he hath appointed *Heir of all things, by whom also he made the Worlds.*

652. 3, &c. Who being the *Brightness of his Glory, and the expresse Image of his Person, and upholding all things by the Word of his Power, ——— sat down on the right hand of the Majesty on high.*

Being made so much better than the Angels

gels, as he hath by Inheritance obtained a more excellent Name than they.

For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? —

And again, when he bringeth in the first-begotten into the World, he saith, And *let all the Angels of God worship him.* —

But unto the Son he saith, *Thy Throne, O God, is for ever and ever.* — God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

And ; Thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands :

— They shall be changed, but *thy years shall not fail.*

But to which of the Angels, &c? Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?

653. *Heb. ii ; 5, 8.* Unto the Angels hath he not put in Subjection the World to come ; —

But —

Thou hast put *all things in Subjection under his [viz. Christ's] Feet.* For, in that he put *All* in Subjection under him, he left nothing that is not put under him.

654. 16. He took *not* on him the Nature of Angels, but he took on him the Seed of Abraham.

Heb.

655. *Heb. iii, 3* For this man was counted worthy of more glory than *Moses*, inasmuch as *He who hath builded the House*, hath more honour than the House.

656. 6. But *Christ*, as a Son over his own House, whose House are we.

See No 264.

657. iv; 12, 13. For the * *Word of God* is quick and powerful, and sharper than any *two-edged sword*, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow; and is a *Discerner of the Thoughts and Intentions of the Heart*.

Neither is there any Creature that is not manifest in his Sight: but all things are naked and opened unto the Eyes of Him with whom we have to do.

* See *Rev. xix, 13*; & *i, 16*: & *ii, 12, 16*: & *xix, 15*.

658. vii, 3. † Without Father, without Mother, * without descent; having neither beginning of days, nor end of Life; but made like unto the Son of God, abideth a Priest continually.

† *Malchisedec*, the Type of Christ.

* Without Genealogy.

659. viii, 1. Who is set on the right hand of the Throne of the Majesty in the Heavens

Heb.

660. *Heb. x, 12.* — for ever sat down on the right hand of God.

661. *xii, 2.* — and is set down at the right hand of the Throne of God.

662. *xiii, 8.* — Jesus Christ, the same yesterday, and to day, and for ever.

The Meaning in this Place (as appears from the Context) is, that the *Doctrine of Christ*, once taught by the Apostles, ought to be preserved unchanged.

663. *Jam. ii, 1.* The Faith of our Lord Jesus Christ, the Lord of Glory.

[Τὴν πίστιν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ᾧ δόξης.]
It is ambiguous in the Original, whether the Word [Glory] refers to [Lord,] or to the preceding Word, [Faith.] And of the Two, the more natural construction seems to be; *The Faith of the Glory*, or, *the glorious Faith*, [as 2 Cor. iv, 4, εὐαγγέλιον τῷ δόξης, *The Gospel of Glory*, or, *the glorious Gospel*] of our Lord Jesus Christ.

664. *1 Pet. iii, 22.* Who is gone into Heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him.

665. *Rev. i, 5.* Jesus Christ, who is the faithful

ful Witness, and the First-begotten of the Dead, and the Prince of the Kings of the Earth.

666. Rev. i, 11. I am Alpha and Omega, the first and the last.

See N^o 686 & 414.

667. 17, 18. I am the First and the Last. I am † he that liveth, and was dead; and behold, I am alive for evermore; and have the Keys of Hell and of Death.

† Gr. ὁ ζῶν, The Living One. As Joh. 5, 26; As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.

668. ii, 8. These things saith the First and the Last; which was Dead, and is alive.

See N^o 414.

669. 23. And all the Churches shall know, that I am He which searcheth the Reins and Hearts, and I will give unto every one of you according to your Works.

See N^o 362.

The Lord Jesus, (saith Clemens Alexandrinus,) who, by the Will of the Almighty, is Inspector of our Hearts. τὸν κύριον Ἰησοῦν, ὃ τὰς καρτοχερτοῦς διδάμα-
τι, ἐκ τῆς βουλῆς τοῦ θεοῦ, ὁ ἐλεγκτὴς τῆς καρδίας ἐ-
στί. Strom. 4.

[See more of This Passage, in Part II. §. 36.]

Rev.

670. Rev. iii, 1. These things saith *He* that bath the Seven Spirits of God.

671. 7. These things saith *He* that is Holy, he that is True, he that hath the Key of David; he that openeth and no man shutteth, and shutteth and no man openeth.

672. 14. These things saith the Amen, the faithful and True Witness, the Beginning [*Ἀρχή*, the † Head,] of the Creation of God.

† Col. i, 18. He is the Head of the Body, the Church; the Beginning, &c.

This Word, (says Theophilus) ministred to God in the Creation of Things, and by Him did God make all things: And he is therefore called The Beginning, [or The Principle, or Head;] because he Ruleth and hath

Τῶν τῶν λόγων ἔχεν ὑπὲρ
γον τῶν ὑπ' αὐτῶ γεννημένων,
καὶ δι' αὐτῶ τὰ πάντα ποιῶν.
ἔτι λέγει Ἀρχή, ὅτι ἄρχει καὶ κυρεῖ
πάντων τῶν δι' αὐτῶ δημιουργη-
μένων. Ad Autolye. lib. 2.

Dominion over all things, which were created through Him.

See also No 337.

673. 21. Even as I also overcame, and am set down with my Father in his Throne.

674. v, 6. A Lamb, having seven Eyes, which are the seven Spirits of God, sent forth into all the Earth.

675. vi, 16. Hide us from the face of him
K
that

that sitteth on the Throne, and from the Wrath of the Lamb.

676. Rev. vii, 17. The Lamb, which is in the midst of the Throne.

677. xi, 15. The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

678. xiv, 4. Being the First-fruits unto God and to the Lamb.

679. xvii, 14. The Lamb shall overcome them; For he is Lord of Lords, and King of Kings.

680. xix, 13. And his Name is called, The WORD of God.

681. 16. And he hath on his Vesture and on his Thigh a Name written, King of Kings, and Lord of Lords.

682. xxi, 22. For the Lord God Almighty, and the Lamb, are the Temple of it. [And For the Lord God Almighty is the Temple of it; and also, the Lamb.]

683. 23. For the Glory of God did lighten it, and the Lamb is the Light thereof.

Rev.

684. *Rev. xii, 1. Proceeding out of the Throne of God and of the Lamb.*

685. 3. *The Throne of God and of the Lamb shall be in it; And his Servants shall serve him.*

686. 12, 13, 16. *Behold, I come quickly, and my Reward is with me, to give every man according as his Work shall be.*

*I am * Alpha and Omega, the Beginning and the End, the First and the Last.*

I Jesus — am the root and the off-spring of David, and the bright and morning-star.

** Wherein This differs from the Character of the Father, see N^o 414.*

S E C T. IV.

The Passages wherein is set forth the Honour and Worship, which ought to be paid to Him.

687. **M**AT. xxviii, 19. *Baptizing them in the Name — of the Son.*

See N^o 1711.

688. *John xiv; 51, 52. He was — carried up into Heaven. And they worshipped him.*

689. *Joh. v:22, 23.* For the *Father* judgeth no man, but hath committed all judgment unto the *Son*:

That all men should honour the *Son*, *even as they honour the *Father*: He that honoureth not the *Son*, honoureth not the *Father* which hath sent him.

* *Καὶ ὡς τιμῶσι τὸ υἱὸν.* The Meaning is not, that the *Sons* Authority should, like That of the *Father*, be looked upon as *Undersived*, *Absolute*, *Supreme*, and *Independent*; but that, as the *Jews* already believed in *God*, so they should also for the future believe in *Christ*, chap. xiv, 1; As they already honoured *God the Father*, so they should also for the future honour the *Son of God*; honour him, as having All judgment committed unto him; honour him, to the Honour of the *Father* which sent him; acknowledge him to be *Lord*, to the Glory of *God the Father*.

690. *Acts i, 24.* Thou *Lord*, which knowest the Hearts of all men, shew whether of these Two thou hast chosen.

It is ambiguous, whether these Words are directed to *Christ*, or to *God the Father*: Though, because of *Christ's* chusing the rest of the *Apostles*, it seems rather more natural to suppose the Words directed to *Him*.

See N^o 614.

691. *Acts ii, 21.* Whosoever shall call on the Name of the *Lord*, shall be saved.

To call on the Name of *Christ*, being a Phrase used in great Variety of Sense, and, with some other Synonymous Expressions, signifying sometimes, believing in him, acknowledging him as our Saviour, openly professing

confessing our selves Christians, or being baptized in his Name; sometimes invoking his Name upon diseased Persons, in order to a miraculous Cure; sometimes praying in his Name, or through his Intercession; sometimes directly calling upon, or invoking him; and sometimes perhaps several of these Significations being joined promiscuously: It may not be improper to set down the several Passages, that the Reader may compare them together in One View.

Acts ii, 21. Whosoever shall call on the Name of the Lord, shall be saved.

Acts ix, 14, 21. To bind all that call on thy Name. — destroyed them, which called on this Name in Jerusalem.

Acts xv, 17. All the Gentiles, upon whom my Name is called.

Acts xxii, 16. Be baptized, and wash away thy Sins, calling on the Name of the Lord.

Rom. x, 11, 12, 13, 14. Whosoever believeth on him, [confessing with the Mouth the Lord Jesus, ver. 9,] shall not be ashamed.

— For the same Lord over all, is rich unto all that call upon him.

For whosoever shall call upon the Name of the Lord, shall be saved.

How then shall they call on him, in whom they have not believed? &c.

Rom. xv, 20. Not where Christ was named.

1 Cor. i, 2. Called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord.

2 Tim. ii, 19. Let every one that nameth the Name of Christ, depart from Iniquity

2 Tim. ii, 22. Follow righteousness, — with them that call on the Lord out of a pure Heart.

1 Jam. ii, 7. That worthy Name, by the which ye are called. [Gr. τὸ ἐν ᾧ καλεῖσθε ὑμεῖς, which was called

I. *upon you; or, over you; etc.* at your Baptism. [The Expression is the same as That above, *Acts xv, 17.*]

Acts xix, 19. To call, over them which had evil Spirits, the Name of the Lord Jesus.

Acts iii, 6. In the Name of Jesus Christ of Nazareth, rise up and walk.

Heb. xiii, 15. By him — let us offer the Sacrifice of Praise to God —, giving Thanks [*δοξάζοντες*, confessing] to his Name, [or, in his Name, *καὶ ὀνομαζόντες αὐτὸν.*]

Acts vii, 59. Calling upon [*ἐπικαλεσάμενος*, invoking,] and saying; Lord Jesus, receive my Spirit.

691. *Acts vii, 59.* Lord Jesus, receive my Spirit.

693. ix, 14. To bind all that call on thy Name.

See N^o 691.

694. xi, 21. Destroyed them which called on this Name.

See N^o 691.

695. xxii, 14. Calling on the Name of the Lord.

See N^o 691.

696. *Rom. i, 7.* Grace to you and Peace from — the Lord Jesus Christ.

Rom.

697. *Rom ix, 1.* I say the Truth *† in Christ*, I lie not.

† Christ being my Witness. See N^o 167 & 707 & 735.

698. *x; 11, 12, 13, 14.* The Scripture saith, Whosoever *believeth on him*, shall not be ashamed ;—

—For the same Lord over all, is rich unto all that *call upon him*.

For whosoever shall *call upon the Name* of the Lord, shall be saved.

How then shall they *call on Him*, in whom they have not believed ?

See N^o 691.

699. *xvi, 20.* The Grace of our Lord Jesus Christ be with you, Amen.

700. 24. The Grace of our Lord Jesus Christ, be with you All, Amen.

701. *1 Cor. i, 2.* — with All that in every place *call upon the Name* of Jesus Christ our Lord.

See N^o 691.

702. 32. Grace be unto you and Peace from — the Lord Jesus Christ.

703. *x, 9.* Neither let us Tempt [that is, pro-

opprove] Christ, as some of Them also tempted.

704. 1 Cor. xvi, 23. The Grace of our Lord Jesus Christ, be with you.

705. 2 Cor. i, 2. Grace be to you and Peace— from the Lord Jesus Christ.

706. xii, 8. For this thing I besought the Lord thrice, that it might depart from me.

+ The word is ambiguous, signifying either Christ, or God the Father; But, from the following Verses, it seems rather to be understood, in this place, of Christ.

707. 19. We speak before God, in Christ.

In the Presence of God, Christ being our Witness.

See No 167 & 697 & 735.

708. xiii, 14. The Grace of the Lord Jesus Christ—be with you all, Amen.

709. Gal. i, 3. Grace be to you and Peace from— our Lord Jesus Christ.

710. 5. To whom be Glory for ever and ever, Amen.

The word, whom, is ambiguous; and may refer either to Christ, or to God the Father; But, in the more

more natural construction of the Words, it refers to God the Father.

711. *Gal. vi, 18.* The Grace of our Lord Jesus Christ, be with your Spirit, Amen.

712. *Ephes. i, 2.* Grace be to you and Peace from — the Lord Jesus Christ.

713. v, 19. Singing — in your Heart to the Lord.

It is ambiguous whether these words [*to the Lord*] be meant of Christ, or of God the Father. It should seem from the verse following, that they are rather meant of the Father.

714. vi, 23. Peace be to the Brethren, and Love, with Faith, from — the Lord Jesus Christ.

715. *Phil. i, 2.* Grace be unto you and Peace from — the Lord Jesus Christ.

716. ii, 10, 11. That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth.

And that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

717. 19. I trust, in the Lord Jesus, to send Timotheus.

Phil.

718. Phil. ii, 24. I trust, *in the Lord*, that I also my self &c.

719. iv, 23. The *Grace of our Lord Jesus Christ*, be with you all, Amen.

720. Col. i, 2. *Grace be unto you and Peace from — the Lord Jesus Christ.*

721. ii, 18, 19 — *worshipping of Angels*, — and not holding *the Head*, from which all the *Body* &c.

722. iii, 16. In Psalms and Hymns and Spiritual Songs, *singing with grace in your Hearts to the Lord.*

It is ambiguous whether these words [*to the Lord*] be meant of *Christ*, or of *God the Father*. It seems from the verse following, that they are rather meant of *the Father*.

723. I Thes. i, 1. *Grace be unto you and Peace from — the Lord Jesus Christ.*

724. iii, 11. — *our Lord Jesus Christ*, direct our way unto you.

725. 12. And *the Lord* make you to increafe and abound in Love.

It is ambiguous whether this refers to *Christ* or to *God the Father*. But the Construction seems rather to refer it to *Christ*. See N^o 624.

726. 1 *Thes.* v, 27. I adjure you *by the Lord*.

This also is ambiguous, whether it be meant of *Christ*, or of *God the Father*: It seems most natural, to be understood of *Christ*.

727. 28. The *Grace of our Lord Jesus Christ* be with you, Amen.

728. 2 *Thes.* i, 2. *Grace unto you and Peace from—the Lord Jesus Christ.*

729. iii, 16, 17. Our *Lord Jesus Christ* himself—comfort your hearts, and establish you in every good word and work.

730. iii, 5. *The Lord* direct your hearts into the Love of *God*, and into the patient waiting for *Christ*.

See N^o 614.

731. 16. Now *the Lord of Peace* himself give you *Peace* always, by all means; *The Lord* be with you all.

It is ambiguous whether This be spoken of *Christ*, or of *God the Father*. From the parallel places, *Rom.* xv, 33; *xvi*, 20; *2 Cor.* xiii, 11; *Phil.* iv, 9; & *1 Thes.* v, 23; it should seem rather to be meant of *the Father*.

732. 18. The *Grace of our Lord Jesus Christ* be with you all, Amen.

733. *Tim. i. 2. Grace, Mercy, and Peace, from — Jesus Christ our Lord.*

734. *12. And I thank Christ Jesus our Lord, who hath enabled me &c.*

The Disposition of the Words in the original [ἐγχαριστοῦμαι τῷ κυρίῳ Ἰησοῦ Χριστῷ τῷ κύριῳ ἡμῶν,] makes it seem probable, that the truer Reading may be That which is found in several MSS, [ἐγχαριστοῦμαι τῷ κυρίῳ ἡμῶν,] I thank Him who hath enabled me in Christ Jesus our Lord. Especially if in the 14th verse, instead of [Κύριε ἡμῶν,] be read, as some MSS have it, [Θεὸς ἡμῶν,] And the grace of our Lord [or, of our God,] was exceeding abundant with Faith and Love which is in Christ Jesus.

735. *11. 7. I speak the Truth † in Christ, and lie not.*

† Christ being by Witness;
See N^o 167, 697, 707.

736. *2 Tim. i. 2. Grace, Mercy, and Peace, from — our Lord Jesus Christ.*

737. *11. 22. With them that call on the Lord out of a pure Mind.*

See N^o 691.

738. *iv; 17, 18. The Lord stood with me, and strengthened me.*

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly

heavenly Kingdom : *To whom be glory for ever and ever, Amen.*

It is somewhat ambiguous whether this be spoken of *Christ* or of *God the Father* : But it seems rather to be meant of *Christ*.

739. 2 *Tim.* iv, 22. The Lord *Jesus Christ* be with thy Spirit.

740. *Tit.* i, 4. *Grace, Mercy and Peace* from—the Lord *Jesus Christ*.

741. *Philem.* 3. *Grace* to you and *Peace* from—the Lord *Jesus Christ*.

742. 25. The *Grace* of our Lord *Jesus Christ*, be with your Spirit, Amen.

743. *Heb.* i, 6. When he bringeth in the first-begotten into the World, he saith ; And let all the *Angels of God* worship him.

744. xiii, 21. *To whom be glory* for ever and ever, Amen.

It is ambiguous in the Construction, whether This refers to *Christ* or to the *Father*.

745. 1 *Pet.* ii ; 3, 4. The Lord is gracious ; *To whom* coming as unto a living Stone,—chosen of *God*, and precious.

1 *Pet.*

746. 1 Pet. iv, 11. To whom be Praise and Dominion for ever and ever, Amen.

It is ambiguous by the Construction of the Words, whether This refers to Christ or to God the Father.

747. 2 Pet. iii, 18. In the Knowledge of our Lord and Saviour Jesus Christ: To whom be glory both now and for ever, Amen.

748. 2 Joh. 3. Grace be with you, Mercy and Peace from — the Lord Jesus Christ, the Son of the Father.

749. Rev. i: 4, 5. Grace be unto you and Peace — from Jesus Christ, who is the Faithful Witness.

750. 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood; And hath made us Kings and Priests unto God and his Father; to him be glory and Dominion for ever and ever, Amen.

Next after the unbegotten and ineffable God, (says Justin Martyr,) we adore and love him who is the Word of God; because that for our sakes he became Man, and was made partaker of Our Sufferings, that he might heal Us.

Τὸν ὡς ἀπὸ ἀγέννητου καὶ ἀφύτου Θεοῦ λόγον καὶ Θεὸν τεκομένον καὶ ἀγαπώμενον, ἵνα καὶ δι' ἡμᾶς αὐτοὺς πρὸς γένοιεν, ὥστε καὶ παῖδες ἡμετέρων συμμέτοχοι γένωμεθα, καὶ ἵσμεν ὅτι οὐκ ἔστιν ὁμοιωσιμὸς. Apol. 1, sub finem.

751. Rev. v; 8, 9, 10. — fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints :

And they sung a new Song, saying ; Thou art worthy — ; for thou wast slain, and hast redeemed us to God by thy Blood, —

And hast made us unto our God, Kings and Priests ; and we shall reign on the Earth.

752. v; 12, 13. Saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying ; Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

753. vii, 10. Salvation to our God which sitteth upon the Throne, and unto the Lamb.

754. xlii, 20. Even so, come, Lord Jesus.

755. 21. The Grace of our Lord Jesus Christ, be with you all, Amen.

S E C T. V.

The Passages, wherein He is declared to be Subordinate to the Father; deriving his Being (in an incomprehensible manner) from him; receiving from him his divine Power, Authority and other Attributes; and acting in all things wholly according to the Will of the Father.

756. **M**AT. vii, 21. Not every one that saith unto Me, Lord, Lord; — but He that doth *the Will of my Father* which is in Heaven.

757. x, 40. He that receiveth Me, receiveth him that *sent* Me.

758. xi, 25, 26. I thank thee, O Father; — Even so, Father, for so it seemed *good in thy sight*.

759. 27. All things are *delivered* unto me of my *Father*.

760. xii, 50. Whosoever shall do *the Will of my Father* which is in Heaven, the same is my Brother, &c.

761. xvi, 27. The Son of man shall come, *in the Glory of his Father*.

762. Mat. xix, 17. There is *None Good*, but *One*, [*Eic, One Person*,] that is † God.

† Ο πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, *My Father which is in Heaven*, Clem. Alexandr. cited by Dr. Mills on Mar. x, 18. See N^o 346 & 1.

763. xx, 23. But to sit on my right hand, and on my left, is *not mine* to give; but it shall be given to them, for whom it is prepared of my Father.

764. xxvi, 39. O my Father, if it be possible, let this Cup pass from me; nevertheless, *not as I will*, but *as Thou wilt*.

765. 42. O my Father, if this Cup may not pass away from me, except I drink it; *Thy will be done*.

766. 53. Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels.

767. xxvii, 46. My God, my God, why hast thou forsaken me?

See N^o 991.

768. xxviii, 18. All Power is given unto me in Heaven and in Earth.

769. *Mar. i. 1. The Son of God.*

And frequently in other places.

770. *ii. My beloved Son, in whom I am well-pleased.*

771. *ix, 37. Whosoever shall receive Me, receiveth not Me, but him that sent me.*

772. *xii, 36. The Lord said to my Lord; Sit thou on my right hand, until I make thine Enemies thy Foot-stool.*

773. *xiii, 32. But of That day and hour knoweth no man, no, not the Angels which are in Heaven, neither the Son, but * the Father.*

** My Father Only, Mat: 24, 36.*

† There can be no better Comment upon these Words, than that of Irenæus.

Our Lord himself (saith he.) the Son of God, acknowledged that the Father Only knew the Day and Hour of Judgment; declaring expressly, that of That day and hour knoweth no man, neither the Son, but the Father Only. Now, if the Son himself was not ashamed to leave the Knowledge of That day to the Father,

Dominus ipse Filius Dei, ipsum judicii diem concessit scire solum Patrem, manifeste dicens, De die autem illâ & hora nemo scit, neque Filius, nisi Pater solus. Si igitur scientiam diei illius, filius non erubuit referre ad Patrem, sed dixit quod verum est; neque nos erubescimus, quæ sunt in questionibus majora secundum nos, referre Deo. ——— Etenim

but plainly declared the Truth; neither ought We to be ashamed to leave to God such Questions, as are too high for us. ----

For if any one inquires Why the Father, who communicates in all things to the Son, is yet by our Lord declared to know Alone That day and hour; he cannot at present find any Father or more Decent, or indeed any Other Safe Answer at all, than This; that the Father is Above All: For the Father, saith he, is greater than I. The Father therefore is by our Lord declared to be Superior even in Knowledge also, to this End that We, while we continue in this World, may learn to acknowledge God Only to have perfect Knowledge, and leave such

Questions to Him; and [put a stop to our Presumption,] lest curiously inquiring [perhaps further, even] into the Greatness of the Father, we run at last into so great a Danger, as to ask whether even above God, there be not another God.

The Note of Basil also upon this passage, is very remarkable: As to the Question (says he) put by

quis exquirat causam, propter quam in omnibus Pater communicans filio, solus scire & horam & diem Domino manifestatus est; neque aptabilem magis, neque decentiorem, nec sine periculo alteram, quam hanc inveniat in presenti, quoniam cum solus verax magister est Dominus, ut discamus per ipsum, super omnia esse Patrem: Etenim Pater, ait, major me est. Et secundum agnitionem itaque prepositus esse Pater annuntiatus est à Domino nostro, ad hoc ut & nos, in quantum in figurâ hujus mundi sumus, perfectam scientiam & tales questiones concedamus Deo: & ne forte quærentes altitudinem Patris investigare, in tantum periculum incidamus, uti quæramus an super Deum alter sit Deus. Lib. 2; cap. 48 & 49.

Τὸ ἐντυπώδον ἡδὴ ἐξ ὧν πολλοὶ τὸ ἀναξείκον φησὶν,
L 2

Many, concerning those words in the Gospel, that our Lord Jesus Christ knew not the Day and the Hour of the End,

That which I have been taught from a Child, of those who went before me, is This; — that as we understand those words, There is None Good but One that is God, to be spoken by the Son, not as excluding Himself from being Partaker of the Nature of Good, but only as supposing the Father to be the First Good; and by the Word, None, meaning No other First Good; but that Himself is the Second: So in these Words, No man knoweth, we believe our Lord meant to ascribe to the Father the First Knowledge of things present and future, and to declare to the world that He is in all things the First Cause.

Neither the Son, but the Father;

that is, The Cause of the Sons knowledge, is from the Father;

For his knowledge is given

τὸν, περὶ τὸ ἀγνοεῖν τὸ κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸ ἡμέραν τὸ τέλος καὶ τὸ ὥραν. — ἂ τοίνυν ἐκ πατρὸς ὡς τὸ πατέρων ἡκούσαμεν, — ταῦτα εἰπεῖν ἔχομεν. — Ὡς τετηνέκαμεν ἐπὶ τῷ, 'Ουδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός, (ἐδὲ γὰρ ἐκεῖ ἐαυτὸν ἔξω τιθεῖς τὸν Ἁγαθὸν φύσεως ὁ ὧς, ταῦτα λέγει ἁπλᾶ, ἐπειδὴ τὸ Πρώτον Ἁγαθὸν ὁ πατήρ, τῷ Ὁυδεὶς συνυπακομῆς τῷ Πρώτῳ, τὸ Δεύτερον εἰρηδὸς πιστεύομεν.) — ἔγω καὶ τὸ, 'Ουδεὶς οἶδε, τὸ πρῶτην οἶδῃσιν τὸ ἵε ὄντων καὶ τὸ ἱσομῆσαν, ἐπὶ τῷ πατέρει ἀναγόντι, καὶ ἁπλᾶ πάντων τὸ πρῶτην αἰτίαν τοῖς ἀδελφοῖς ὑποδεικνύντι, εἰρηδὸς νομίζομεν. — Ουδεὶς ὁ ὧς, εἰ μὴ ὁ πατήρ, — τέλος, ἡ αἰτία τὸ εἰδέναι τὸ ὧν, ὡς τῷ πατρί. — ἐκ γὰρ τὸ πατρὸς αὐτῷ ὑποδεικνύοντι ἡ γνῶσις. Τέτο ἡ ἐνομιμότητα ἐστὶ καὶ θεωρεῖται περὶ τοῦ λέγειν, οἱ ἐπεὶ ἐστὶ δμοφύσιον, ὅς αὐτὸ καὶ τὸ γινώ-

him from the Father. *oneu ēxet. Ad Amphilocho.*
 [Thus Rev. i. 1. The Revelation of Jesus Christ, which God gave unto him.] *And it is most proper and decent to affirm concerning the Son, that from whom he receives his divine Essence, from Him also he derives his Knowledge.*

See No. 340.

774. Luke i, 32. The Lord God shall give unto him the Throne of *Ec.*

775. ii, 49. Wist ye not that I must be about *my Fathers Business.*

776. iv, 18. He hath sent me to heal *Ec.*

777. 43. For therefore am I sent.

778. x, 16. He that despiseth Me, despiseth him that sent me.

779. xxii, 29. And I appoint unto you a Kingdom, as *my Father hath appointed unto Me.*

780. Job. iii, 16. God — gave his only-begotten Son.

781. 17. God sent his Son.

782. 32. And what he hath seen and heard, That he testifieth.

783. *Joh.* iii, 34. He whom God hath sent.

784. 35. The Father loveth the Son, and hath given all things into his hand.

785. iv, 34. My Meat is to do the Will of him that sent me, and to finish his Work.

786. v. 19. The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.

I can of mine own self do nothing, saith our Saviour, because he is not of himself; and whosoever receives his Being, must receive his Power from another.--- The Son then can do nothing of himself, but what he seeth the Father do, because he hath no Power of himself, but what the Father gave; And, being he gave him All the Power,----- therefore what things soever he doth, these also doth the Son likewise. By Pearson on the Creed, 4th Edit. pag. 34.

787. 20, 21, 22. For the Father loveth the Son, and sheweth him all things that Himself doth: And he will shew him greater things than these; that ye may marvel.

For as the Father raiseth up the Dead, and quickneth them; even so the Son quickneth whom he will.

For the Father judgeth no man, but hath committed all judgment to the Son.

Joh.

788. *Joh. v, 23.* He that honoureth not the Son, honoureth not the Father which hath sent him.

789. 26, 27. For as the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.

And hath given him Authority to execute Judgment also, because he is † The Son of Man.

See N^o 667, 798.

† That Son of Man, described *Dan vii, 13* &c.

790. 30. I can of my own self do nothing: As I hear, I judge: And my Judgment is just, because I seek not my own Will, but the Will of the Father which hath sent me.

See No. 786.

791. 31, 37. If I bear witness of my self, my Witness is not true.—The Father himself which hath sent me, hath born witness of me.

792. 36. The Works which the Father hath given me to finish; the same Works that I do, bear witness of me, that the Father hath sent me.

793. 43. I am come in my Fathers Name, and ye receive me not; if another shall come in his own Name, him ye will receive.

794. *Joh. vi, 27.* For, Him hath God the Father sealed.

Gr. Τὸν ᾧ ὁ πατὴρ ἐσφραγίσεν, ὁ θεός. For, Him hath the Father, even GOD, sealed.

795. 29. That ye believe on Him, whom He [God] hath sent.

796. 37, 38, 39, 40. All that the Father giveth me, shall come to me, —
For I came down from Heaven, not to do mine own Will, but the Will of Him that sent me.

And this is the *Fathers Will* which hath sent me; that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

And This is the *Will of Him* that sent me; that &c.

797. 44. The Father which hath sent me.

798. 57. As the Living Father has sent me, and I live by the Father; so he that eateth me, even he shall live by me.

See N^o 667.

799. vii; 16, 17. My Doctrine is not mine, but His that sent me: If any man will do his Will, he shall know of the doctrine whether

whether it be of God, or whether I speak of my self.

800. *Job. vii, 18.* He that speaketh of himself, seeketh his own glory : But He that seeketh His glory that sent him, the same is true, and no unrighteousness is in him.

801. 28, 29. I am not come of my self ; but He that sent me, is True ; — I am from him, and he hath sent me.

802. 33. And then I go unto Him that sent me.

803. viii, 16. I, and the Father that sent me.

804. 26. He that sent me, is True ; and I speak to the World those things which I have heard of Him.

805. 28. I do nothing of my self ; but, as my Father has taught me, I speak of these things.

806. 29. He that sent me, is with me ; The Father hath not left me alone ; For I do always those things that please him.

Job.

807. *Joh. viii. 38.* I speak that which I have
seen with my Father.

808. 40.—the Truth, which I have
heard of God.

809. 42. I proceedeth forth, and came
from God; Neither came I of my self, but he
sent me.

810. 49, 50: I honour my Father,
and ye do dishonour Me: And I seek not
mine own glory; There is One that seeketh
and judgeth.

811. 54. If I honour my self, my Ho-
nour is nothing. It is my Father that honour-
eth me, of whom ye say that he is your God.

812. 55. I know him, and keep his
Saying.

813. ix, 4. I must work the *Works* of
Him that sent me.

814. x, 17. Therefore doth my Father
love me, because I lay down my Life, that
I might take it again.

815. 18. No man taketh it [*my Life*]
from me, but I lay it down of myself; I have
Power to lay it down, and I have Power to
take

take it again: This Commandment have I received of my Father.

See N^o 789.

816. *Joh. x, 25.* The Works that I do in my Father's Name, they bear witness of me.

817. 29. My Father which gave them me, is greater than All.

818. 32. Many good Works have I shewed you from my Father.

819. 33, 34, 35, 36. — for Blasphemy; and because that Thou, being a Man, † makest thyself God.

Jesus answered them: Is it not written in your Law; I said, *Ye are Gods?*

If he called Them Gods, unto whom the Word of God came, and the Scripture cannot be broken;

Say ye of Him, whom the Father hath sanctified and sent into the World; Thou blasphemest; because I said, I am the Son of God.

† See N^o 580.

820. 37. If I do not the Works of my Father, believe me not.

821. xi, 22. Whatsoever thou wilt ask of God, God will give it thee.

Joh.

822. *Job. xi. 41, 42.* And Jesus lift up his Eyes, and said; Father; I thank thee, that thou hast *heard* me:

And I knew that thou *hearest* me always; but because of the people that stand by, I said it; that they may believe that thou hast *sent* me.

823. *xii. 44.* He that believeth on Me, believeth not on Me, but on Him that *sent* me.

824. *49, 50.* For I have *not* spoken of *myself*, but the Father which *sent* me, he *gave me a Commandment*, what I should say, and what I should speak.

And I know that *his Commandment* is Life everlasting: Whatsoever I speak therefore, even *as the Father said unto me*, so I speak.

825. *xiii. 3.* Jesus, knowing that the Father had *given* all things into his hands, and that he was come from God, and went to God.

826. *31, 32.* Now is the Son of Man glorified, and *God is glorified in him.*

If *God be glorified in him*, God shall also glorify him in Himself, and shall *straitway glorify him.*

827. *xiv. 10.* The Words that I speak unto

unto you, I speak *not of myself*: but *the Father*, that dwelleth in me, he doth the *Works*.

828. *Joh. xiv, 16.* And I will *pray the Father*, and he shall give you &c.

829. 24. The Word, which you hear, is *not mine*, but *the Fathers* which sent me.

830. 28. If ye loved me, ye would rejoyce because I said, I go unto the Father; For my Father is *Greater* than I.

The Sense in which the *Socinian* Writers understand these Words, (that God the Father is greater than One who was no more than a mere Man,) is very low and mean. Neither is the *Sabellian* Exposition of this Passage, much less flat and insipid: viz. that God the Father is greater than the *Human Nature* of Christ. The plain Meaning of the Words, is, that God the Father is greater than the Son, that He that began, must needs (for That Reason, and upon That very Account,) be greater than he that is begotten of Him.

He that is in Heaven, (saith Justin Martyr) is Lord even over Him who is Lord upon Earth. [speaking of Christ appearing before his Incarnation;] being his Father and God, and the Author of his Being, even tho' He himself also be Powerful and Lord and God.

Ὁς [ἐν τοῖς ἑσπέροις ὑ-
δάρα] καὶ τῷ ἐν τῷ κυ-
ρίῳ καὶ τῷ κυρίῳ, καὶ τῷ κυρίῳ
καὶ τῷ κυρίῳ, καὶ τῷ κυρίῳ καὶ
τῷ κυρίῳ, καὶ τῷ κυρίῳ καὶ
τῷ κυρίῳ. Dial. cum Tryph.

And

And Irenæus: Our Lord (saith he) being the Only Teacher of Truth; we must be satisfied to be informed by Him, that the Father is above All:

For my Father, saith he, is Greater than I.

And Origen: Be it so (saith he,) that there are Some among us, (as in such a Multitude of Believers there cannot but be Differences of Opinion,) who rashly suppose, that our Saviour is the Supreme God over all; [the same Person with the Father: Which

was afterwards the Heresy of Sabellius:] yet WE do not so; who believe his own Words, saying: The Father, which sent me, is Greater than I.

And again a little after: We (says he) plainly declare, that the Son is not more powerful, but less powerful, [the word, *ὑποδεέστερον*, is much of the same import with That phrase, *Job. 5, 19*,

The Son can do nothing of himself;] than the Father: And This we ground upon his own Words, The Father which sent me is greater than I.

And Novatian: It must needs be (saith he) that the Son is Less than the Fa-

Solus verax magister est Dominus, ut discamus per ipsum super omnia esse Patrem: Etenim Pater, ait, major me est. Lib. 2, cap. 49.

Ἐσὼ δὲ τινὰς, ὡς ἐν πλὴ-
θει πιστευόντων καὶ δεχομένων
Ἀγαθονίαν, Ἀγ. ἡ περὶ
ταύτων ὑποτίθεσθαι, ἡ σωτη-
ριαν εἶναι ἡ ἐπὶ πάντι θεώ-
δες, ὅτι γε ἡμεῖς ἰσχυρότερον, οἱ
πειθόμενοι αὐτῷ λέγουσι, Ὁ
πατήρ, ὁ πέμψας με, μεί-
ζων μου ἐστίν. Contra Gels. lib. 8.

Σαφὲς γὰρ ἡμεῖς
φανερὸν ἡ ὑπὸ ἐκ ἰσχυρότερον
ἡ πατέρα, ἀλλ' ὑποδεέ-
στερον ἡ τῷ λόγῳ αὐτῷ
πειθόμενοι εἰσὶν τὸ, Ὁ
πατήρ, ὁ πέμψας με, μεί-
ζων μου ἐστίν. Ibid.

Necesse est ut [Filius Pa-
tre] minor sit, dum in illo
esse se scit, habens origi-
nem,

ther, inasmuch as he acknowledges himself to be in Him, and is not without Original, [as the Father is,] but begotten of him.

And Alexander, Bishop of Alexandria: These Words (saith he,) viz. He was, and Always, and Before all ages: are of very different Signification from what some imagine. For, whatever they signify, they cannot mean the same with Unbegotten. — That Title, we always reserve peculiar to the Father alone; our Saviour himself declaring, My Father is Greater than I.

And the Synod of Sardica: In the very Name of Father, there is implied something Greater, than in That

And Marius Victorinus: But the Father (saith he) is Greater; because he gave all things to the Son, and is the Cause both of the Sons Being, and of his being Such as he is.

And Hilary: Who (saith he) will not acknowledge that the Father

nem, quia nascitur. De Trinit. cap. 31.

Διλονότι πολὺ καὶ τῷ ἐλπιζομένῳ λείπει τὸ Ἦν, καὶ τὸ Δεῖ καὶ τὸ Πρὸ αἰώνων ἄπερ δ' αὖτ', ἐκ ἐστὶ τὰυτὰ ἰὼ ἀβυθήτω — τὸ δ' ἀγάννυτον τὸ πατρὶ μένον ἰδομεν παρῆναι δοξαζόντες, ἅτε δὴ καὶ αὐτῷ πατρὶ σὺν ὁσῶν, Ὁ πατὴρ με μείζων με ὄν. Epist. ad Alex. apud Theodoret. lib. 1. cap. 4.

Αὐτὸ τὸ ὄνομα τῷ πατρὶ μείζον ὅτι τῷ υἱῷ. Apud Theod. lib. 2. c. 8. of Son.

Sed major Pater; quod ipse dedit Filio omnia, & Causa est ipsi Filio ut sit, & isto modo sit. Adv. Arium. Lib. 1.

Quis Patrem non potius confitebitur, ut ingentum a genito, ut Patrem a Filio,

is Greater? He that is unbegotten, than He that is begotten? the Father, than the Son? he that Sendeth, than he that is Sent? he that Wills, than he that Obeys? Of This, our Lord himself is Witness, saying; My Father is greater than I.

And Athanasius: The Son (saith he) when he came into the World, glorified not Himself, but his Father: saying to a certain Person who came to him, Why callest thou me Good? there is none Good, but One, that is God: And to another that asked, Which is the great Commandment in the Law, giving This Answer, Hear O Israel, the Lord thy God is One Lord: And to the People, I came down from Heaven, not to do mine own Will, but the Will of the Father which sent me: And teaching his Disciples, saying, My Father is greater than I; and, He that honoureth Me, honoureth Him that sent me.

And Basil: It remains therefore (saith he) that

Filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediat? Et ipse nobis testis est, Pater major me est. De Trin. lib. 3.

This, our Lord himself is Witness,

Ἐλθὼν ὁ υἱός, ἐχ' ἑαυ-
τόν, ὅσα τ' πατέρα εἶδ-
ξασεν, λέγων μὴ παρ' ἐ-
σερχομένη, τί με λέγεις ἀ-
γαθόν; εἰς ἀγαθός, εἰ μὴ
εἰς, ὁ θεός ἀποκενόθυτος
ἢ παρ' ἐρωτῶν, ποῖα ἐπο-
λὴ ἐν τῷ νόμῳ μείζων, οἱ
ἄλλοι Ἰσραὴλ, κύριος ὁ
θεός σου κύριος εἰς ὅτι καὶ
τοῖς μὴ ὀχλοῖς, Ἐγὼ ἐκ τ'
ὑψοῦ καταβέβηκα, ἐχ' ἵνα
σωτήσω τὸ δέλημα τὸ ἐμὸν,
ὅσα τὸ δέλημα τὸ πέμ-
ψάντός με πατρός. Ἰδὲ δὲ
μαθηταὶ δίδασκον, ὅτι ὁ
πατὴρ με μείζων με ὅτι καὶ
ὁ ἐμὲ τιμῶ, τιμᾷ τ' πέμ-
ψάσά με. Οὐαί, 3. contra A-
rianos.

ἀκούει ὁ υἱός, καὶ τ' ὁ
ἀρχὴς λόγον ἐλάττω τὸ
Μείζων

the word, Greater, be understood here with respect to Causality: For, seeing the Son has his Original from the Father; upon This account the Father is greater, as being his Original and Cause:

For, the very word, Father, what else does it signify, but his being the Cause and Original

And Nazianzen: To say (saith he) that the Father is greater than Christ considered in his Human Nature, is True indeed, but of no great Moment:

For what wonder is it, that God should be greater than a Man?

And the Learned Bp Bull: What Origen (saith he) affirms in the place before cited, viz. that the Son, even as he is God, (that is, God of God,) is Less than the Father;

This we shall show to be very Catholic, and maintained even by the Fathers after the Council of Nice, who most

strongly opposed the Arian Heresy.

And Bp Pearson: The Father (saith he) is Greater, in reference to the Communication of the Godhead: I know him, saith Christ, for I am from Him. And because he is from the Father, therefore he is called by those of

Μείζον λέγειται. επειδή γὰρ ἀπὸ τοῦ πατρὸς ἡ ἀρχὴ τῆς ὑπὸς, καὶ τὸ τοῦ μείζονος πατρὸς, ὡς ἀλλοτρίου καὶ ἀρχῆς.

τὸ δὲ παλιν τι ἀλλοτρίον σημαίνει, ἢ ἐκ τοῦ Ἀλλοτρίου καὶ Ἀρχῆς τοῦ ἐκ αὐτοῦ γεννηθέντος; Adv. Eunom. lib. 1.

of Him that is begotten of him?

Τὸ γὰρ δὴ λέγειν, ὅτι τῷ καὶ τῷ ἀδελφῶν νομίζουσιν μείζον, ἀληθὲς μὲν, καὶ μέγα δέ τι γὰρ θαυμάσιον, εἰ μείζον ἀδελφῶν Θεός; O. var. 36.

Quod Origenes in loco citato dicit, Filium etiam quā Deus est; (hoc est, Deus ex Deo,) Patre minorem esse; planè Catholicum esse, atque etiam à Patribus, qui post Nicænam Concilium Arianam hæresin acerrimè impugnârunt, defensum ostendemus. Defens.

Soll. 2. cap. 9, §. 12.

the Nicene Council, in their Creed, God of God, Light of Light, very God of very God. The Father is God, but not of God; Light, but not of Light. Christ is God, but of God; Light, but of Light. Expos. on the Creed, pag. 135, Edit. 4th.

831. *Job. xiv, 31. As the Father gave me Commandment, even so I do.*

832. *xv; 9, 10. As the Father hath loved me, so have I loved you; continue ye in my Love.*

If ye keep my commandments, ye shall abide in my Love; even as I have kept my Father's commandments, and abide in his Love.

833. *15. All things that I have heard of my Father, I have made known unto you.*

834. *21. They know not him that sent me.*

835. *xvi, 5. Now I go my way to him that sent me.*

836. *32. And yet I am not alone, because the Father is with me.*

837. *xvii, 1. Father, — glorify thy Son, that thy Son also may glorify Thee.*

838. *2. As thou hast given him Power of*

ver all Flesh, that he should give eternal Life to as many as *Thou hast given him.*

839. *Job. xvii, 3.* And This is life eternal, that they might know Thee the only True God, and [*that they might know*] Jesus Christ whom *thou hast sent.*

See N^o 5.

840. 4. I have glorified Thee on Earth; I have finished the Work which thou gavest me to do.

841. 5. And now, O Father, glorify thou me with thine own self, with † the glory which I had with thee before the World was.

† See N^o 607.

842. 6, 7, 8. I have manifested thy Name unto the Men, which thou gavest me out of the world; Thine they were, and thou gavest them me, and they have kept thy Word.

Now they have known, that all things whatsoever thou hast given me, are of Thee.

For I have given unto Them the Words which Thou gavest me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me.

843. *Joh. xvii, 9.* — but, for Them which *Thou hast given me*; for they are Thine.

844. 11. Holy Father, keep through thine own Name, those whom *thou hast given me*.

845. 12. Those that *thou gavest me*, I have kept.

846. 14. I have given them *Thy Word*.

847. 18. As *Thou hast sent Me* into the World, even so have I also sent Them into the World.

848. 21. That the World may believe that *Thou hast sent me*.

849. 22. And the *Glory* which *thou gavest me*, I have given Them.

850. 23. And that the World may know that *Thou hast sent me*; and hast loved Them, as thou hast loved Me.

851. 24. Father, I will that they also whom *Thou hast given me*, be with Me where I am; that they may behold my *Glory* which *Thou hast given me*; For thou lovedst me before the foundation of the World.

852. 25. And these have known, that *Thou hast sent me*.

853. *Joh. xviii, 11.* The Cup which *my Father* hath given me, shall I not drink it?

854. *xx, 17.* I ascend unto *My Father* and *your Father*, and to † *My God* and *your God*.

† Sec N° 991.

855. *21.* As my Father hath sent Me, even so send I you,

856. *Acts i; 6, 7.* Lord, wilt thou at This Time restore —? It is not for you to know the Times or the Seasons, which *the Father* has put in his own Power.

857. *ii, 22.* Jesus — a man approved [Gr. *ἀποδοξάμενον*, set forth] of God among you by Miracles, — which God did by Him.

858. *24.* Whom God hath raised up.

859. *32.* This Jesus, hath God raised up.

860. *33.* Being by the right hand of God exalted, [Gr. *exalted by the right hand of God*,] and having received of the Father &c.

M 3

Acts

Joh

861. Acts ii, 34, 35. The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.

862. 36. God hath made That same Jesus both Lord and Christ.

863. iii, 13. The God of our Fathers hath glorified his Son [Gr. ὁ πῦρ ἀντὶς, rendred Mat. 12, 18. his Servant] Jesus.

864. 15. The Prince of Life, whom God hath raised from the dead.
See N^o 58.

865. 20. And he shall send Jesus Christ, which before was preacht unto you.

866. 26. God having raised up † his Son Jesus, sent him to bless you.
† Gr. ὁ πῦρ ἀντὶς, See N^o 863.

867. iv, 10. Jesus Christ, — whom God raised from the dead.

868. 26. Against the Lord, and against his Christ.

869. 27, 30. — against thy Holy Child Jesus, whom Thou hast anointed : — stretching forth thine hand to heal, and that
Signs

Signs and Wonders may be done by the
Name of thy Holy † Child Jesus.

† Gr. *παῖς ὁ υἱ* : rendred *Mat. 12, 18,* and
verse 25th of this chapter, *Thy Servant.*

870. *Acts v, 30.* The God of our Fathers *rai-*
sed up Jesus.

871. 31. Him hath God *exalted* with
his right hand, to be a Prince and a Saviour.

872. x, 38. God *anointed* Jesus of Na-
zareth with the Holy Ghost and with Pow-
er ; — for God was with him.

873. 40. Him God *raised up* the third
day, and *shewed him openly.*
[Gr. *ἔδειξε αὐτὸν ἐμφανῶς Ἰσραὴλ*, and gave
him to become manifest.]

874. 41. — that it is He, which was
[or, is] *ordained of God*, to be the Judge of
Quick and Dead.

875. xiii, 23. — hath God — *raised*
unto Israel a Saviour, *Jesus.*

876. 30. But God *raised him from the*
dead.

See N^o 18.

877. 33. God hath fulfilled, — in that
he hath *raised up Jesus* again : As it is also

me written, — Thou art my Son, this day
have I begotten thee.

878. Acts xiii, 34. That he raised him up from the
dead.

879. 37. But He whom God raised a-
gain.

880. 47. I have set thee to be a Light
of the Gentiles.

881. Acts xvii, 31. In that He [God] hath
raised him from the dead.

882. Rom. i; 3, 4. Jesus Christ our Lord, —
declared to be the Son of God with Power, —
by the Resurrection from the dead.

883. ii, 16. God shall judge the Se-
crets of men by Jesus Christ.

884. iii; 24, 25. Jesus Christ, whom
God hath set forth to be a Propitiation.

885. iv, 24. Him that raised up Jesus
our Lord from the dead.

886. v, 8. God commendeth his Love
towards us, in that while we were yet Sin-
ners, Christ died for us.

887. *Rom. vi, 4.* As *Christ* was raised up from the dead by the *Glory of the Father*.

888. *viii, 3.* God *sending* his own Son.

889. *ii.* Him that *raised up Jesus* from the dead; — He that *raised up Christ* from the dead.

890. *17.* Heirs of *God*, and joint-heirs with *Christ*.

891. *32.* He that *spared not* his own Son, but *delivered him up* for us all; how shall he not *with him* also freely give us all things.

892. *34.* *Christ* — who is even at the right hand of *God*, who also *maketh intercession* for us.

893. *x, 9.* If thou — shalt believe in thine heart, that *God* hath *raised him from the dead*, thou shalt be saved.

894. *xv, 6.* God, even the Father [or, the God and Father, & Θεὸν καὶ Πατέρα] of our Lord *Jesus Christ*.

895. *7.* As *Christ* also received us, to the *Glory of God*.

Rom.

896. Rom. xv, 8. *Jesus Christ was a Minister of the Circumcision for the Truth of God.*

897. 1 Cor. i, 30. *In Christ Jesus, who of God is made unto us Wisdom and Righteousness and Sanctification and Redemption.*

898. iii, 23. *And ye are Christ's, and Christ is God's.*

899. vi, 14. *God hath both raised up the Lord, and will also raise up Us, by his own Power.*

900. xi, 3. *The Head of every man, is Christ; and the Head of the Woman, is the Man; and the Head of Christ, is God.*

† *The Father* (saith Justin Martyr) *and ineffable Lord of all things absolutely, even of Christ*

† *ὁ πατήρ ὁ ἀόρατος καὶ ἀκατάληκτος κύριος πάντων ἀπολύτως, καὶ τοῦ Χριστοῦ.* Dial. cum Tryph.

901. xv, 15. *We have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not.*

902. 1 Cor. xv, 24, 28. *Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father.*

For He hath put all things under his Feet.

But when he saith, All things are put under

der him, it is manifest that *He is excepted,*
which *did put all things under him.*

And when all things shall be subdued un-
to him, then shall the Son also *himself be sub-*
ject unto him that put all things under him ;
that God may be all in all.

903. 1 Cor. xv, 57. Thanks be to God, which
giveth us the Victory, through our Lord Je-
sus Christ.

904. 2 Cor. i, 3. Blessed be God, even the Fa-
ther [or, *the God and Father, ὁ Θεὸς καὶ πα-*
τήρ] of our Lord Jesus Christ.

905. ii, 14. Thanks be unto God, which
always causeth us to triumph in Christ.

906. iv, 4. Christ, who is the Image of God.

907. 6. God, who commanded the
Light to shine out of darkness, hath shined
in our Hearts, to give the Light of the Know-
ledge of the Glory of God, in the Face [or,
in the Person, ἐν ὁμορφῳ,] of Jesus Christ.

908. 14. He which raised up the
Lord Jesus, shall raise up Us also by Jesus.

909. v. 18, 19. And all things are of
God, who hath reconciled us to himself by
Jesus

907. *Jesus Christ*, and hath given to us the Ministry of reconciliation;

908. To wit, that God was, *in Christ*, [by Christ,] reconciling the World unto himself.

910. 2 Cor. v; 20, 21. Now then we are Embassadors for Christ [Gr. *ἐν Χρ.*, *in the stead*, or *in the place of Christ* ;] as though God did beseech you by Us: We pray you *in Christ's stead*, be ye reconciled to God.

For He hath made him to be Sin for us, who knew no Sin; that we might be made the righteousness of God in Him.

911. xi, 31. The † God and Father of our Lord Jesus Christ.

† See No 991.

912. xiii, 4. Though He [Christ] was crucified through Weakness, yet he liveth by the Power of God.

913. Gal. i, 1. By Jesus Christ, and God the Father, who raised him from the dead.

914. 4. Who [Christ] gave himself for our Sins, — according to the Will of God and our Father.

915. iv, 4. When the Fulness of Time was come, God sent forth his Son.

Gal.

916. *Gal. iv, 14. As an Angel of God, [ὡς ἄγγελος Θεοῦ, as the Messenger of God,] even as Jesus Christ.*

See *Acts vii*; 30, 31, 32, 35, 38: And N^o 597
 & 352 & 616 & 69.

917. *Ephes. i, 3. Blessed be the † God and Father of our Lord Jesus Christ.*

† See N^o 991.

918. 5. Having predestinated us unto the Adoption of Children by Jesus Christ to Himself, according to the good pleasure of his Will.

919. 6, 7. To the Praise of the Glory of his Grace, wherein He hath made us accepted in the Beloved;

In whom we have redemption through his Blood &c.

920. 9, 10. Having made known unto us the Mystery of his Will, according to his good pleasure, which he hath purposed in himself;

That he might gather together in One all things in Christ.

921. 11. In whom [In Christ] also we have obtained an inheritance, being predestinated according to the Purpose of Him who worketh all things after the Counsel of his own Will.

Ephes.

922. *Ephes. i, 17. That † the God of our Lord Jesus Christ, the Father of Glory, &c.*

† See N° 991.

923. 19, 20, 22. The exceeding greatness of his Power, — according to the Working of his mighty Power;

Which He wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

— And hath put all things under his feet, and gave him to be the Head over all things unto the Church.

924. ii; 4, 5, 6, 7. God — hath quickned us together with Christ;

And hath raised us up together [with Christ,] and made us sit together in heavenly places, in Christ Jesus;

— In his kindness towards us, through Christ Jesus.

925. 10. For we are His Workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

926. 16, 18. And that he might reconcile Both unto God —

Through Him we Both have an Access, by one Spirit, unto the Father.

Ephes.

927. *Ephes. ii; 19, 20.*—and of the household of God.

And are built upon the foundation of the Apostles and Prophets, *Jesus Christ himself* being the chief corner-stone.

928. *iii, 6.* *His Promise in Christ*, by the Gospel.

929. *9.* God, who created all things by *Jesus Christ*.

930. *10, 11.* The manifold Wisdom of God;

According to the eternal Purpose, which He purposed in *Christ Jesus our Lord*.

931. *iv; 4, 5, 6.* There is — One Spirit, — One Lord, — One God and Father of all, who is above all.

932. *22.* Even as God, for *Christ's sake*, [*Gr. in Christ*], hath forgiven you.

933. *v, 2.* As *Christ* also — hath given himself for us, an Offering and a Sacrifice to God, for a sweet-smelling savour.

As God gave his Son, so *Christ* gave himself, voluntarily and by his own Will as well as by his Father's, to be a Sacrifice for the Sins of the World.
See N° 934.

Phil.

934 Phil. ii; 5—II. Ὁς ἐν μορφῇ θεοῦ ὑπάρ-
χων, ἔχ' ἀφ' αὐτοῦ ἡγήσατο τὸ εἶναι ἰσὰ θεῷ, ἀλλ'
ἐαυτὸν ἐκένωσε, &c.

Thus rendered by our Translators :

Who being in the Form of God, thought it not robbery to be equal with God, but made himself of no reputation, &c.

But the truer Rendering is as follows :

Let the same [*humble*] Mind be in you, which was also in Christ Jesus.

Who being [*before his Incarnation*] in the Form of God, yet did not covet to be honoured [*was not greedy or in haste of being honoured*] as God:

But [*in the first place willingly, and with great Humility*] emptied himself [*of That Glory, That Form of God which he before possessed,*] and took upon him the Form of a Servant, and was made in the Likeness of Man;

And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

Wherefore God also hath highly exalted him, and given him a Name which is above every Name;

That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; [*that he should be, ἰσὰ θεῷ, honoured as God.*]

And that every tongue should confess, that

that Jesus Christ is Lord, *to the glory of God the Father.*

Who, being in the Form of God.] The Brightness of his Fathers Glory, and the express Image of his Person, Heb. i, 3; The Image of the Invisible God, the First-born of every creature, Col. i, 15; The Person by whom God created all things, by whom he governs all things, and by whom he appeared to Adam, to the Patriarchs, and to Moses; The Angel that appeared in the Bush, (Acts vii. 30, 32.) and said, *I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* This was, *being in the Form of God.* And 'tis a very unnatural Interpretation, which not only the Socinian Writers, but Grotius also and some Others, put upon these Words, [*the Form of God,*] when they understand them to signify Christs Power of working Miracles here upon Earth. For on the contrary, the Apostle evidently means to affirm, that his Coming at all here upon Earth, with how great Power soever, *in the Form of a Man*, was it self a principal Part of his Humiliation; in that, in order thereunto, he first *ἐκένωσεν ἑαυτὸν* emptied himself of That Glory which was the *Form of God.*

To be honoured as God.] So the Words, *ἵνα ὡς θεὸς* (or *ὡς*) *ὡς θεὸν*, most properly signify: Which our Translators render, *To be equal with God.*

Did not covet to be honoured as God.] Desired, not to make ostentation (so the learned Bp Bull renders it) of his being in the Form of God; was not greedy or in haste (so the Words more strictly signify) of being honoured as God; but willingly condescended to humble himself first into the Form of a Servant, and then was exalted to be [*ὡς θεὸς*] honoured as Lord of all things: Thus Heb. v, 5. *Christ glorified not himself to be made an High-Priest, but He thus said unto him, Thou art my Son, this day have I be-*

gotten thee : And Joh. viii, 54, *If I honour my self, mine Honour is Nothing ; it is my Father that honoureth me, of whom ye say that he is your God.*

The Words, [*ἐχ ἀρπαγμὸν ἠγήσατο τὸ εἶ*] *Ἰσα θεῷ*] did not covet to be honoured as God, or, was not greedy or in haste of being honoured as God ; are indeed a very unusual Phrase : And therefore our Translators may well be excused in rendring them otherwise. But that This is the truer Interpretation, will appear from the following considerations :

First, that the following Words [*Ἀ' Ἀ' Ἀ' ἑαυτὸν ἐκένωσεν*, BUT emptied himself,] show those immediately foregoing, not to be part of the preceding Character of Christs Greatness, but part of the consequent Account of his Humiliation. For so the construction is more usual and natural, and the Connexion plainer ; [*Though he was in the Form of God, yet He was not greedy of being honoured as God, BUT (on the contrary) willingly emptied himself of his Glory.*] But in the other Interpretation, the Word [*Ἀλλὰ*] has not so natural a place : [*He thought it not robbery to be equal with God ; But yet nevertheless, (not so properly ἀλλὰ, but rather ὅμως ὁμῶς or ὁμῶς ὅ,) he emptied himself, &c*]

Secondly, that the Phrase [*ἐχ ἀρπαγμὸν ἠγήσατο*,] though seldom met with in profane Authors, yet in those few places where it does occur, always signifies, either *did not boast and make ostentation of*, or *did not think fit greedily or hastily to catch at any thing.* As hath been observed by Grotius, Arch-bishop Tillotson, Dr Whisby, and Others.

Thirdly, (which is yet more material ;) in the Ecclesiastical Writers of the first Three Ages, this very Text is always referred to, as understood by them in This Sense. Thus in a Letter written from the Churches of Lions and Vienne in France, to those of Asia and Phrygia, in the Reign of the Emperor Verus,

con-

concerning the Martyrs that suffered in those times; They were (say the Churches in that Letter) such zealous Followers of the Example of Christ, who being in the Form of God yet did not covet to be honoured as God, [ἐχ' ἀρπαγμὸν ἠγνόατο τὸ εἶ) Ἰσα θεῶ,] that though they had often been cast to wild Beasts, and had endured all manner of Torments, yet would they by no means suffer themselves to be honoured with the Title of Martyrs, before they had perfected their Testimony by their Death. Euseb. Hist. lib. 5, cap. 2.

And Origen, in his comment upon St John, thus uses the Phrase: We may presume to affirm (saith he,) that the Goodness of Christ, appeared greater, and more divine, and Truly after the Image of his Father; when he humbled himself, and became obedient unto Death, even the death of the Cross; [ἢ εἰ ἀρπαγμὸν ἠγνόατο ἰδ' εἶ) Ἰσα θεῶ,] than if he had been greedy of immediately showing forth himself as God, [than if he had affected and coveted to retain, or appear in, That Form,] and would not have become a Servant for the Salvation of the World. pag. 34, Huetii.

And Novatian: Christ (saith he,) **THOUGH** he was in the Form of God, yet did not catch at being equal with God. For though he knew that he was God, as having God for his Father; yet he never compared himself with God his Father; remembering that he was from his Father, and that he received from his Father That very Thing, (viz. his being God.)

Hic ergo, QUAMVIS esset in Forma Dei, non est rapinam arbitratus æqualem se Deo esse. Quamvis enim se ex Deo Patre Deum esse meminisset, nunquam se Deo Patri aut comparavit aut contulit; memor se esse ex suo Patre, & hoc ipsum quod est, habere se quia Pater dedisset. Inde deniq; & ante carnis assumptionem, sed & post assumptionem corporis, post ipsam præterea resurrectionem, omnem

Wherefore both before and after his taking upon him humane Flesh, and also after his Resurrection, he always did and does pay all Obedience to his Father. From whence it appears, that he never thought fit so to claim to himself Divinity, as to equal himself with God the Father: Nay on the contrary, he was always obedient to His whole Will and Pleasure, even so as to be content to take upon him the Form of a Servant, that is, to become a Man.

To this Text also 'tis probable Clement alludes, when he says; Our Lord Jesus Christ, who is the Sceptre of the Majesty of God, came not with Ostentation of Pomp and Greatness, as he might have done; but in great Humility.

And Justin, when he says; The Supreme Lord over All, and Creator of all things, the Invisible God himself, ——— sent unto Men no less a Person than the Framers and Maker of all things. And did he therefore send him, as Men would be apt to expect, clothed with Power and Terror and

Patri in omnibus rebus obedientiam præstitit pariter ac præstat. Ex quo probatur, nunquam arbitratum illum esse rapinam quandam divinitatem, ut æquaret se Patri Deo: quinimò contra, omni ipsius imperio & voluntati obediens atq; subjectus, etiam ut formam servi susceperet contentus fuit, hoc est, hominem illum fieri &c. De Trinit. cap. 17.

Τὸ σκήπτρον τῆς μεγαλειότητος τοῦ Θεοῦ, ὁ κύριος ἡμῶν Χριστὸς Ἰησοῦς, ἐκ ἡλθεν ἐν κόμπῳ ἀλαζονείας, ἐδὲ ταπεινότητος, καί ποτε δυνάμει. ὁμολογῶν ταπεινοφροσύνῃ. Clem. Epist. I. § 16.

Αὐτὸς ὁ παντοκράτωρ καὶ πασιούσης καὶ ἀόρατος Θεός, ——— αὐτὸν τῇ πενήτειᾳ καὶ δυνάμει τῶν ὅλων ——— πρὸς αὐτοὺς ἀπέστειλεν ἀεὶ γε, ὥς αἰθερώτων ἂν τις λογισαίτο, ἐπὶ τρυφῇ καὶ πόσει καὶ καλαπλῆξει; ἢ μενῶν, ὡς ἐν ἐπιεικείᾳ καὶ ὡραῖότητι, ὥς βασιλεὺς πλέμωνων.

amazing Majesty? No: *ὡς ἰσὺν βασιλεία, ὡς θεὸν*
ἐπεμψεν, ὡς πρὸς αἰθερώ-
πας ἐπεμψεν, ὡς σῶζων ἐ-
πεμψεν. Epist. ad Diogne-
 tum.
 but with Gentleness and Meekness, as a King send-
 eth the King his Son; he
 sent him as a God, [to
 do good, not to terri-
 fy them;] he sent him as unto Men, [as unto weak
 Creatures, not capable to behold him in his full Glo-
 ry;] he sent him as one that was to save, [not to de-
 stroy] them.

And was made in the likeness of Man; And being
 found in fashion as a Man, he humbled himself, &c.]
 Nothing can be more unnatural, than the Comment
 of Grotius and some Others upon these words; who
 understand them (as a distinct Sentence,) to signify,
 that Christ being made in the likeness of Man, of
 Adam in his state of Innocency; yet humbled himself
 to undergo the Death of a Malefactor. Whereas the
 plain Meaning of the Apostle, is to declare, (in one
 continued Sentence,) that Christ, when he was in
 the Form of God, humbled himself by condescending
 to take upon him the Form of a Man; and not only
 so, but humbled himself yet further, by condescend-
 ing to die even the Death of a Malefactor.

That Jesus Christ is Lord, to the Glory of God the Fa-
 ther.] That He is Lord of All, Acts x, 36; Lord
 both of the dead and living, Rom. xiv, 9; And Head
 over all things to the Church, Eph. i, 22; All Power
 being given unto him in Heaven and in Earth, Mat.
 xxviii, 18.

935. Col. i, 3. To God and the Father, [or, the
 God and Father, *τῷ θεῷ καὶ πατρί*] of our Lord
 Jesus Christ.

See N. 991.

936. 13. Who — hath translated us into the Kingdom of *his dear Son*, [Gr. *the Son of his Love.*]

937. 15. Who is the *Image* of the Invisible God, the † *First-born of every Creature.*

† Πρωτότοκος πάσης κτίσεως, The First-begotten, brought into the World by the Father *before all Ages*, (for by Him did He make *the Ages*, Heb. i, 2 ;) *before the whole Creation*, (for by Him did He create all things, Eph. iii, 9, and Col. i. 16.)

It is observable that St. Paul does not here call our Saviour, πρωτόκτιστον πάσης κτίσεως, *the first-created of all Creatures*, but πρωτότοκον πάσης κτίσεως, *the first-born of every Creature, the first-begotten before all creatures*; signifying that he was (before the Creation of Things,) *τεκεῖς*, brought forth, produced by, derived from the Father; but not declaring, in what *Manner*. And so the Scripture speaks in other places: Joh. i, 1, *In the Beginning* [see N^o 535.] *WAS* the Word, and the Word *WAS* with God; and Col. i, 17, *He IS* [or *WAS*] *before all things*: But *How* his Being was derived; or what the figurative Word [generated or begotten] properly and literally implies, This the Scripture hath no where revealed or explained.

And the Best of the Antient Writers in the Church, always speak after the same cautious Manner.

Thus Justin Martyr: Ὁ ὃς υἱὸς ἐκείνους, ὁ μόνος *His Son* (saith he,) *who alone is Properly called his Son*, viz. *the Word*, λεγόμενος υἱὸς, ὁ λόγος *which Existed with him*, πρὸ τῆς ποιημάτων καὶ συνῶν καὶ γενέσεως. *being begotten by him, before the Production of Creatures.* Apol. 2.

And again: But This Ἀλλὰ τὸτο τὸ παρ' ὧντι ἀπὸ

Being, which was Really begotten of the Father, and proceeded from him; did, before any Creatures were made, exist with the Father, and the Father conversed with him.

And a little after: In the Beginning, before all Creatures, even This Son himself was begotten of God.

And again: Knowing him to be the First-begotten of God, and before All Creatures.

And again: When we style him His Son, we mean that he has a Real Being, and that before All Creatures he proceeded from the Father, by his Power and Will.

And again: He is called God, because he is His Son begotten before the whole Creation.

And again: Because This Being was begotten by the Father, before All Creatures whatsoever; as the Scripture declares.

And again: In the Beginning, before the Production of all Creatures,

ἀπὸ τοῦ πατρὸς προβληθέν
γένημα, πρὸ πάντων ποι-
μάτων, σιμῶ τὰ πατρί, καὶ
τέτω ὁ πατήρ προσομιλεῖ,
[fortè, προσομιλεῖ,] Dial.
cum Tryph.

Ὅτι καὶ ἀρχῇ, πρὸ πάν-
των τῶν ποιμάτων, τὸ αὐτὸ
καὶ γένημα ἀπὸ τοῦ θεοῦ ἐγέννητο.
Ibid.

Γινόντες αὐτὸν πρωτότε-
ρον τῷ θεῷ, καὶ πρὸ πάντων
τῶν κτισμάτων. Ibid.

Ἵδὼν αὐτὸ λέγοντες, νε-
νόηκα μὴ ὄντα, καὶ πρὸ πατ-
ρὸς ἀπὸ τοῦ πατρὸς, δυνά-
μει αὐτῷ καὶ βελῇ, περιελ-
δόντα. Ibid.

Θεὸς ὅς, ἐκ τοῦ τέκνον
πρωτότοκον τῶν ὅλων κτισμά-
των. Ibid.

Καὶ ὅτι γεννηθὼς ἀπὸ τοῦ
πατρὸς τὸ τοῦ γένημα
πρὸ πάντων ἀπλῶς τῶν
κτισμάτων, ὁ λόγος ἐδήλω.
Ibid.

Ἀρχῇ, πρὸ πάντων
κτισμάτων, ὁ θεὸς γενέ-
νηκε δυνάμει τινα ἐξ αὐτῷ

God began of Himself a certain Rational Power, [Intelligent Powerful Being,] called sometimes his Son, sometimes his Angel, sometimes God, sometimes Lord and Word.

Origen in like manner: The Son of God, (saith he,) the First-born of every Creature, though he was Incarnate but in these latter Ages, yet is he not therefore himself of late Original: For the Scriptures declare that he is the Antientest of all things

that God gave Being to. I translate these last words, [πρεσβύτατον πάντων τῶν δημιουργημάτων] thus, [the Antientest of all things that God gave Being to,] because (according to the whole Tenour of Origen's opinion,) he must use the word [δημιουργημα] here in a larger Sense than we use the word, *Creature*: Just as Athanasius (in the passage cited No. 5) uses the phrase [δημιουργὸς πάντων ὡς ἀρχὴς, Author of all Being,] in contradistinction to [ἐκτίστης, of All Creatures.]. The Learned Bp Bull translates the words of Origen thus, [He is Antienter than All Creatures,] Which, though at first Sight indeed it seems not so natural a Translation, yet may be justified by the Use of the like Expression in St John, [Ἐγὼ, ἵνα, πρὸ τοῦ, με, ἦν, He was before me,] and in Justin, [Ἀπολ. 1. 8 δίκαιω-
τατον ἐδὲνα ὁρᾷ αὐτὸν ὄντα, than whom we know none more just, or, besides whom we know none most just,] and in Eusebius, [de laud. Constantini, cap. 1, πρὸ τοῦ χρόνου καὶ πάντων αἰώνων πρεσβύτατον, antienter than all time and all ages.]

λογικὴν, ἥτις ——— κα-
λεῖται ——— ποτὲ υἱός, ———
ποτὲ δὲ ἄγγελος, ποτὲ δὲ
Θεός, ποτὲ δὲ κύριος καὶ λό-
γος. Ibid.

Ὁ γὰρ τῷ Θεῷ υἱός, ὁ πρῶ-
τότοκος πάντων κτίσεων, εἰ
καὶ νεώτερος ἐκτίστης πάντων ἐ-
στί, ἀλλ' ὅτι γε ἀπὸ τοῦ Θεοῦ
ἐκτίσθη πρεσβύτατον γὰρ
αὐτὸν πάντων τῶν δημιουργη-
μάτων ἴσασιν οἱ Θεοὶ λόγοι.
contr. Cels. lib. 5.

From

From These and Other the like Expressions in Scripture and the First Writers of the Church, some of the Antients took occasion to speak as if the Son of God was produced by the Father just before the Creation of the World; [As Lactantius, lib. 4. cap. 6, *Deus igitur machinator, constitutorque rerum; antequam præclarum hoc opus mundi adoriretur; sanctum, incorruptibilem Spiritum genuit, quem filium nuncuparet; i. e. God, the Maker and Former of all things, before he began this admirable Workmanship of the World, begat a Holy Incorruptible Spirit, whom he called his Son.*] And Others seem to have imagined unintelligibly, that (the λόγος ἐν δὲ ἑαυτῷ) the Internal Reason and Wisdom of God, was, a little before the Creation of the World, begotten into a Person; [As Athanasius, Tertullian, and Theophilus.] But the Words of Scripture, neither give any Ground for such Metaphysical Speculations; neither, when they declare the Generation of the Son, do they ever express any Limitation of Time or particular Manner of Production; but only assure us, that He WAS in the Beginning, and WAS with God, and WAS before all things, and was the First-born of every Creature.

Upon the whole, Nothing can be better expressed on this Head, than Irenæus has done it in the following Words: If any one (saith he) ask us, How then was the Son produced by the Father? We answer, that the Generation of the Son, whether you call it his being Produced, or Begotten, or Spoken forth, [with regard to his Name, the Word;] or Born, [allu-

Siquis nobis dixerit, Quomodo ergo Filius prolatus a patre est? dicimus ei, quia Prolationem istam, sive Generationem, sive Nuncupationem, sive Adaptionem, aut quomodolibet quis Nominis vocaverit, generationem ejus inenarrabilem existentem nemo novit; non Valentinus, non Marcion, neque

ding, as I suppose, to neque Saturninus, neque Ba-
the Hebrew Idiom, *ad-* filides, neque Angeli, neque
aperiens vulvam;] or Archangeli, neque Principi-
however else you endea- pes, neque Potestates; nisi
ver to express it in Words, solus qui generavit Pater, &
['Tis observable, that qui natus est Filius. *Lib. 2,*
in enumerating these *cap. 48.*

particulars, he does not set down *Creation;*] yet is real-
ly ineffable, and understood by None; Not by Valentinus,
or Marcion, or Saturninus, or Basilides; Not by Angels,
or Archangels, or Principalities, or Powers; but only by
the Father who begat, and by the Son who was begotten.

938. Col. i; 19, 20. For it pleased the Father,
that in Him should all Fulness dwell:

And — by him to reconcile all things to
Himself.

See No 188, 642.

939. ii 12. The operation of God, who
hath raised him from the dead.

940. 15. Having spoiled Principalities and
Powers, he made a shew of them openly,
triumphing over them † in it.

† So our Translators render it; But in the Greek
it is, *in Him, viz. in Christ.* For so the Construction
of the fore-going words, requires it to be under-
stood: God — raised Him [Christ] from the
dead: And you — hath he quickned together with
him; — blotting out the hand-writing —,
nailing it to [~~the~~ *cross*, not His Cross, as we render it,
for the Apostle is speaking of God the Father: But]
the Cross, [*viz. the Cross of Christ;*] And having
spoiled Principalities and Powers, he made a shew of
them openly, [*ἡτρωφέντας αὐτοὺς ἐν αὐτῷ*] lea-
ding

ding them in Triumph in (or by) Him; viz. causing Christ to lead them in Triumph.

941. Col. iii, 1. Where Christ sitteth on the right hand of God.

942. 1 Thes i, 10. Whom He raised from the Dead.

943. v, 9. God hath — appointed us — to obtain Salvation, by our Lord Jesus Christ.

944. 2 Thes. ii, 14. He [viz. God] called you, — to the obtaining of the Glory of our Lord Jesus Christ.

945. 1 Tim. vi ; 14, 15, 16. Until the appearing of our Lord Jesus Christ ;

Which in his Times He shall shew, who is the Blessed and Only Potentate, the King of Kings and Lord of Lords.

Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.

946. 2 Tim. i, 1. Paul an Apostle of Jesus Christ, by the Will of God, according to the Promise of Life, which is in Christ Jesus.

947. 8, 9. God, who hath saved us, —

according to his own purpose and grace,
which was given us in Christ Jesus.

948. Tit. iii ; 4, 6. The Kindness and Love
of God † our Saviour ; — which He shed
on us abundantly, through Jesus Christ our
Saviour.

† See N^o 244.

949. Heb. i ; 1, 2. God — hath in these
last days spoken unto us by his Son ;

Whom he hath appointed Heir of all
things, by whom also He made the Worlds.

950. 3, &c. Who being the Bright-
ness [*ἀπαύλασμα*, a bright Ray] of his Glo-
ry, and the express Image of his Person, and
upholding all things by the Word of his Pow-
er ; — sat down on the right hand of the
Majesty on high.

Being made so much better than the An-
gels, as he hath by Inheritance obtained a
more excellent Name than they.

For unto which of the Angels said he at any
time, Thou art my Son, this day have I be-
gotten thee ? And again ; I will be to him a
Father, and he shall be to me a Son ?

And again, when he bringeth in the first-
begotten into the World, he saith, &c.

Thou hast loved righteousness and hated
iniquity ; therefore God, even thy God, hath
anointed

anointed thee with the oyl of gladness above thy fellows, &c.

But to which of the Angels said he at any time, *Sit on my right hand; until I make thine Enemies thy footstool?*

951. *Heb ii; 5, 8.* Unto the Angels hath he not put in Subjection the World to come;—
But——

Thou hast put all things in Subjection under His [viz. *Christ*] feet.

952. 9. That He [*Jesus*] by the Grace [the gracious Will and Pleasure] of God, should taste Death for every man.

953. 11. For, both he that sanctifieth, and they who are sanctified, [viz. *Christ* and all good Christians,] are all of One, [viz. of God;] for which cause he is not ashamed to call them Brethren.

954. 13. Behold, I [viz. *Christ*,] and the Children which God hath given me.

955. 17. That he [viz. *Christ*] might be a merciful and faithful High-Priest, in things pertaining to God.

956. iii; 1, 2. The Apostle and High-Priest of our Profession, *Christ Jesus*; Who was Faithful to him that appointed him,

him, as also Moses was faithful in all his House.

957. *Heb. iii; 3, 4.* He [viz. *Christ*] who hath builded the House, hath more Honour than the House.

For every House is builded by some man; but † He that built all things, is God.

† See N^o 264.

958. v, 5. So also Christ † *glorified not himself* to be made an High-Priest, but He that said unto him, Thou art my Son, this day have I begotten thee.

† See N^o 934.

959. 7, 8, 9, 10. Who in the days of his Flesh, when he had *offered up prayers and supplications*, with strong crying and tears, unto him that was able to save him from Death, and was heard in that he feared;

Though he were a Son, yet learned he *Obedience* by the things which he suffered:

And being made perfect, he became the Author of eternal Salvation, unto all them that obey him:

Called of God an High-Priest, after the Order of Melchisedec.

960. vi, 20. Whither the Fore-runner is for us entred, even Jesus, *made an High-Priest*

Priest for ever after the Order of Melchisedec.

961. *Heb. vii; 25, 26.* Wherefore he is able also to save them to the uttermost, that come unto God by Him, seeing he ever liveth to make intercession for them.

For such an High-Priest became us, who is Holy &c.

962. *viii; 1, 2.* We have such an High-Priest, who is set on the right hand of the Throne of the Majesty in the Heavens;

A Minister of the Sanctuary, and of the True Tabernacle.

963. *ix, 12.* Having obtained eternal Redemption for us.

964. *14.* Offered himself without Spot to God.

965. *24.* Christ is ——— entred ——— into Heaven itself, now to appear in the presence of God for us.

966. *x, 7.* Lo, I come, (in the Volume of the Book it is written of me,) to do thy Will, O God.

967. *12.* But This man, after he had offered

offered one Sacrifice for Sins, for ever set down on the right hand of God.

968. Heb. x. 21, 22. Having an High Priest [Gr. a Great Priest] over the House of God; Let us draw near &c.

969. xii. 2. Who, for the joy that was set before him, endured the Cross, despised the Shame, and is set down at the right hand of the Throne of God.

970. 23, 24. And to God the Judge of All, — and to Jesus the Mediator of the New Covenant.

971. xiii. 15. By him therefore let us offer the Sacrifice of Praise to God continually.

972. 20. Now the God of Peace, that brought again from the Dead our Lord Jesus.

973. 21. Working in you that which is well-pleasing in his Sight, through Jesus Christ.

974. 1 Pet. i. 3. Blessed be † the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

† See N^o 991.

Heb.

975. 1 Pet. i; 20, 21. Who [viz. Christ] verily was fore-ordained ——— for you,

Who by him do believe in God that raised him up from the dead, and gave him glory, that your Faith and Hope might be in God.

976. ii; 3, 4. The Lord is gracious : To whom coming, as unto a living Stone, chosen of God, and pretious, &c.

977. 5. To offer up spiritual Sacrifices, acceptable to God through Jesus Christ.

978. 23. But [Christ] committed Himself to him that judgeth righteously.

979. iii, 22. Who is on the right hand of God, Angels and Authorities and Powers being made subject to him.

980. iv, 11. That God in all things may be glorified through Jesus Christ.

981. v, 10. The God of all grace, who hath called us unto his eternal Glory by Christ Jesus.

982. 2 Pet. i, 17. For he received from God the Father, honour and glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well-pleased.

983. 1 Joh. iv, 9. God *sent* his only-begotten Son into the World, that we might live through him.

984. 10. God ——— loved us, and *sent* his Son to be the Propitiation for our Sins.

985. 14. And we have seen and do testify, that *the Father sent the Son* to be the Saviour of the World.

986. v, 1. Whosoever believeth that *Jesus* is the *Christ*, is born of God: And every one that loveth *him that beget*, loveth *him also that is begotten of him*.

987. *Jude* 4. Denying the Only Lord God, [*ὁ μόνος Θεός ὁ ὢν Θεός*, God the Only Supreme Governor,] and our Lord *Jesus Christ*.

See N^o 411.

988. *Rev.* i, 1, The Revelation of *Jesus Christ*, which God gave unto him.

989. i; 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood; And hath made us Kings and Priests unto God and his Father, [*Gr. τῷ Θεῷ καὶ πατρί αὐτοῦ*, to his God and Father.]

See N^o 991.

990. ii; 26, 27. To him will I give Power over the Nations, ——— even as I received of my Father.

Rev.

991. Rev. iii, 12. Him that overcometh, will I make a Pillar in the Temple of † my God; — and I will write upon him the Name of my God, and the Name of the City of my God, — which cometh down out of Heaven from my God.

† Upon This Expression, the Learned Eusebius thus writes: *It is not necessary, that He who acknowledges the Father and the Son to be Two distinct Subsistencies, should say there are Two Gods: For we do not look upon them as Two Coordinate Persons, Both of them Undersived and Unbegotten; but One Unbegotten and Undersived, the Other Begotten and Derived from the Father. Wherefore the Son also himself teaches us, that his Father is even His God also, [as well as Ours;] when he says, I ascend unto my Father and your Father, unto My God and Your God. — But now on the other side, the Son, when He is compared with the Father, cannot be said to be the God of his Father, but his Only-begotten and be-*

Οὐδὲ δύο Θεοὶ ἐν ἀρχῇ
ἔγεναι τὰς δύο ὑποστάσεις
τιθέντα· ἐδὲ ὅς ἰσοτίμως
αὐτὰς ὁρίζομεθα, ἐδ' ἀμ-
φω ἀνάρχους καὶ ἀγενήτους·
ὅτι μίαν φύσιν, ἢ ἀγέννη-
τον καὶ ἀναρχόν πατέρα
καὶ υἱόν καὶ ἐκόν τὸ
πάτερ καὶ κληρονομίαν. Διὸ καὶ
αὐτὸς ὁ υἱός, καὶ ἐαυτὸν εἰς
Θεὸν τὸ αὐτὸν πατέρα ὁμολο-
γεῖ, ἐν οἷς φησὶ, Ἀναρχο-
μαι πρὸς τὸν πατέρα μου καὶ
πατέρα ὑμῶν, καὶ Θεὸν μου
καὶ Θεὸν ὑμῶν. — Ο
ὅς ὁ υἱός, ὅτε μὲν αὐτὸς ἑαυ-
τὸν λέγει πατέρα, ἐκ ἐξ
ἑαυτοῦ καὶ αὐτὸν τὸν πατέρα Θεός,
ὅτι υἱὸς μονοθεοῦ καὶ ἀγα-
πητός αὐτοῦ, καὶ εἰκὼν τοῦ Θεοῦ
καὶ ἀορατός, καὶ ἀπαύλασμα
τὸ πατρὸς ὁμοῦ· οὕτως καὶ
προσκυνεῖ καὶ δοξάζει τὸν
ἐαυτοῦ πατέρα, Θεὸν αὐτὸν
Ο 2

loved Son, and the Image of the Invisible God, and the Brightness of his Fathers Glory; and honours and worships and glorifies his Father, calling him even His God also, [as well as Ours.]

992. Rev. iii, 14. These things saith the Amen, the Faithful and True Witness, the † Beginning [Αρχή, the Head] of the Creation of God.
† See N° 672.

993. 21. To him that overcometh, will I grant to sit with Me in My Throne; even as I also overcame, and am set down with my Father in His Throne.

994. xv, 3. And they sing the Song of Moses the Servant of God, and the Song of the Lamb, saying, Great and Marvellous are thy Works, Lord God Almighty, &c.

995. xix, 13, 15. And his Name is called, The Word of GOD: — And he treadeth the Wine-press of the fierceness and wrath of Almighty God.

C H A P. III.

Of the Holy SPIRIT of GOD.

S E C T. I.

The Passages wherein he is represented as the Author and Worker of all Miracles, even of those done by our Lord himself; and as the Conductor of Christ himself, in the Principal Actions of his Life here upon Earth.

996. **M**AT. i, 18. Before they came together, she was found with Child, of the Holy Ghost.

997. 20. That which is conceived in her, is of the Holy Ghost.

998. iv, 1. Then was Jesus led up of the Spirit, into the Wilderness.

From This and Many of the following Texts, it seems that [the λόγος] the divine nature of Christ, did so far [κενώσαι ἑαυτὸν] diminish itself, as St Paul expresses it, Phil, ii, 7; that, during the Time of his

Incarnation, He was all along under the Conduct of the Holy Spirit.

999. *Mat. xii, 18. I will put my Spirit upon Him, and he shall show Judgment to the Gentiles.*

1000. *28. But if I cast out Devils by the Spirit of God.*

1001. *Luke i, 35. The Holy Ghost shall come upon thee, &c.*

1002. *ii, 40. And [Jesus] waxed strong in Spirit, filled with Wisdom, &c.*

It is not certain, whether This be meant of the Holy Ghost, or not.

1003. *iv, 1. And Jesus, being full of the Holy Ghost, — was led by the Spirit into the Wilderness.*

1004. *14. Jesus returned in the Power of the Spirit.*

1005. *18. The Spirit of the Lord is upon me, because he hath anointed me &c.*

1006. *Joh. i, 32. The Spirit — abode upon Him.*

1007. *iii, 34. God giveth not the Spirit by measure unto Him.*

Acts

1008. *Acts i, 2.* After that He † *through the Holy Ghost*, had given commandments unto the Apostles whom he had chosen.

† So *Luke iv, 1.* And Jesus, being full of the *Holy Ghost*, &c. Another Interpretation of these words, see in N^o 1034.

1009. ii, 4. And they were All filled with the *Holy Ghost*, and began to speak with other *Tongues*, as the *Spirit* gave them utterance.

1010. x, 38. God anointed Jesus of Nazareth with the *Holy Ghost* and with *Power*.

1011. 45, 46. ——— was poured out the Gift of the *Holy Ghost* :

For they heard them speak with *Tongues* &c.

1012. xix, 6. The *Holy Ghost* came on them, and they spake with *Tongues* and prophesied.

1013. *Rom. i, 4.* Declared to be the Son of God with *Power*, according to the *Spirit of Holiness*, by the *Resurrection* from the dead.

1014. xv, 19. Through mighty *Signs and Wonders*, by the *Power* of the *Spirit of God*.

1015. 1 Cor. ii; 4, 5. In demonstration of *the Spirit*, and of *Power*.

That your Faith should not stand in the Wisdom of Men, but in the *Power of God*.

1016. xii, 4. There are Diversities of *Gifts*, but the same *Spirit*.

1017. 8 — 11. To One is given *by the Spirit*, the Word of Wisdom; to Another, the Word of Knowledge, *by the same Spirit*, &c.

— But all these worketh That One and the self-same *Spirit*, dividing to every man severally as he willeth.

See N^o 1228.

1018. xiv, 2. He that speaketh in an *unknown Tongue*; — in *the Spirit* he speaketh Mysteries.

1019. 1 Thes. i, 5. In *Power*, and in the *Holy Ghost*.

1020. 1 Tim. iii, 16. — justified in *the Spirit*.

1021. Heb. ii, 4. With *Signs and Wonders*, and with diverse *Miracles and Gifts* of the *Holy Ghost*.

1022. ix, 14. The Blood of Christ, who *through the * eternal Spirit* offered himself without spot to God.

* In some Copies, *the Holy Spirit*.

1 Pet.

1013. 1 Pet. iii, 18. *Christ* — being — quick-
ened by the Spirit.

See No. 1013 & 1134.

S E C T. II.

*The Passages wherein He is declared to be the In-
spirer of the Prophets and Apostles, and the
Director and Teacher of the Apostles in the
whole Work of their Ministry.*

1024. **M**AR. xii, 36. David — said by
the Holy Ghost, &c.

1025. xiii, 11. It is not ye, that speak ;
but the Holy Ghost.

1026. Luke i, 15. — shall be filled with the
Holy Ghost, even from his Mothers Womb.

1027. 41. Elisabeth was filled with the
Holy Ghost; And she spake out &c.

1028. 67. Zacharias was filled with the
Holy Ghost, and prophecied.

1029. ii; 25, 26. The Holy Ghost was
upon him,

And it was revealed unto him by the Ho-
ly Ghost, &c.

Luke

1030. *Luke xii, 12.* The *Holy Ghost* shall teach you in the same Hour, what ye ought to say.

1031. *Job. xiv, 26.* The *Holy Ghost*, — he shall teach you all things.

1031* *xv, 26.* The *Spirit of Truth*.

1032. *xvi, 13.* When He, the Spirit of Truth, [Gr When (ἐκεῖνος) That Person, the Spirit of Truth] is come, he will guide you into All Truth.

1033. *13.* And he will shew you things to come.

1034. *Acts i, 2.* After that He † through the *Holy Ghost*, had given Commandments unto the Apostles whom he had chosen.

† So *John xx, 21*, As my Father hath sent Me, even so send I you: And when he had said This, he breathed on them, and saith unto them, Receive ye the *Holy Ghost*: Whosoever Sins ye remit &c. Another Interpretation of these Words, see in N^o 1008.

1035. *8.* Ye shall receive Power, after that the *Holy Ghost* is come upon you.

1036. *16.* Which the *Holy Ghost* by the Mouth of David, spake before.

Acts

1037. *Acts* ii, 4. And they were all filled with *the Holy Ghost*, and began to speak with other Tongues, as *the Spirit* gave them utterance.

1038. iv, 8. Then Peter, filled with *the Holy Ghost*, said &c.

1039. 21. They were all filled with *the Holy Ghost*, and they spake the word of God with boldness.

1040. vi, 3. Full of *the Holy Ghost* and *Wisdom*.

1041. 10. *The Wisdom* and the *Spirit*, by which he spake.

1042. vii, 55. He being full of *the Holy Ghost* — saw the glory of God.

1043. viii, 29. *The Spirit* said unto Philip, Go near &c.

1044. 39. *The Spirit* of the Lord, caught away Philip.

1045. x; 19, 20. *The Spirit* said unto him, — go with them, doubting nothing; For *I have sent* them.

1046. xi, 12. And *the Spirit* bade me go with them, nothing doubting.

Acts

1047. *Acts xi, 28.* — signified [foretold] by the Spirit, that there should be &c.

1048. *xiii, 2.* The Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

1049. *4.* So they being sent forth by the Holy Ghost.

1050. *xv, 28.* It seemed good to the Holy Ghost, — to lay upon you no greater burden.

1051. *xvi, 6, 7.* They were forbidden of the Holy Ghost to preach the Word in Asia. — They assaied to go into Bithynia, but the Spirit suffered them not.

1052. *xx, 23.* The Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me.

1053. *28.* Over the which, the Holy Ghost hath made you Overseers.

1054. *xxi, 4.* Who said to Paul through the Spirit, that he should not go up to Jerusalem.

1055. *II.* Thus saith the Holy Ghost, So shall &c.

Acts

1056. *Acts* xxviii; 25, 26, 27. Well spake the *Holy Ghost* by *Esaïas* the Prophet, unto our Fathers, saying; Go unto this People, and say, &c. — and I should heal them.

Viz. *Esaïas*, by the Revelation of the *Holy Ghost*, saw *God* sitting upon the Throne of his Glory, and heard him saying, Go &c. *Esaï.* vi; 1, 9. See above, in No. 597. Thus *St John* in the *Apocalypse*, being in the Spirit (*Rev.* i, 10,) saw *God* sitting upon his Throne, and beheld *Christ* in his Glory: And the Words which *Christ* himself spake, (*Rev.* ch. ii, & ch. iii,) are in the very same Chapters said to be what the *SPIRIT* saith unto the Churches. So here likewise, what *Esaïas* in the Spirit heard *God* speaking, is said to be spoken by the *Holy Ghost*.

1057. *Rom.* viii, 23. Our selves also, which have the First-fruits of the Spirit.

1058. *1 Cor.* ii, 13. Not in the Words which Mans Wisdom teacheth, but which the *Holy Ghost* teacheth.

1059. vii, 40. I think also, that I have the Spirit of God.

1059. xii, 11. The self-same Spirit, dividing to every Man severally as he willet.

1060. *Ephes.* iii, 5. As it is now revealed unto his Holy Apostles and Prophets, by the Spirit.

1061. 1 *Tsm.* iv, 1. Now the Spirit speaketh expressly, that in the latter times &c.

1062. *Heb.* iii, 7. Wherefore, as *† the Holy Ghost saith*, To day &c.

† See No 1056.

1063. ix, 8. The *Holy Ghost* this signifying, that &c.

1064. x, 15. Whereof the *Holy Ghost* also is a Witness to us.

1065. 1 *Pet.* i, 11. Searching what, or what manner of Time, the Spirit of Christ, which was in Them, [*in the Prophets,*] did signify.

See No 1109.

1066. 12. By them that have preached the Gospel unto you, with [or, by] the *Holy Ghost* sent down from Heaven.

1067. 2 *Pet.* i, 21. But Holy Men of God, spake as they were moved by the *Holy Ghost*.

1068. *Rev.* i, 10. I was in the Spirit, &c.

1069. ii, 7. He that hath an Ear, let him hear what the Spirit saith unto the Churches.

Rev.

1070. *Rev. iv, 2.* And immediately I was in the Spirit, &c.

1071. *xiv, 13.* Yea, saith the Spirit, that they may rest from their Labours.

1072. *xvii, 3.* So he [the Angel] carried me away in the Spirit into the Wilderness.

1073. *xxi, 10.* And he carried me away in the Spirit, to &c.

SECT. III.

The Passages wherein he is declared to be the Sanctifier of all Hearts, and the Comforter and Supporter of goodmen in the Practise of their Duty.

1074. **M**AT. iii, 11. He shall baptize you, with the Holy Ghost.

1075. *Joh. iii. 5.* Except a man be born — of the Spirit, he cannot enter into the Kingdom of God.

1076. *8.* So is every One that is born of the Spirit.

Joh.

1077. *Joh. xiv, 16.* Another Comforter, —
even the Spirit of Truth.

1078. 26. But the Comforter, which
is the Holy Ghost, whom the Father will send
in my Name.

1079. *xv, 26.* The Comforter, —
the Spirit of Truth.

1080. *Acts vi, 5.* Full of Faith and of the Ho-
ly Ghost.

1081. ix, 31. Walking — in the
Comfort of the Holy Ghost.

1082. xi, 24. He was a Good man, and
full of the Holy Ghost and of Faith.

1083. xiii, 52. The Disciples were filled
with Joy, and with the Holy Ghost.

1084. *Rom. i, 4.* The Spirit of Holiness.

1085. v, 5. The Love of God is shed a-
broad in our Hearts by the Holy Ghost.

1086. viii, 9. Ye are not in the Flesh,
but in the Spirit, if so be that the Spirit of
God dwell in you.

Rom.

1087. *Rom. viii, 13.* If ye, *through the Spirit*, do mortify the deeds of the *Body*.

1088. 14. As many as are *led by the Spirit of God*, they are the *Sons of God*.

1089. 15. The *Spirit of Adoption*, whereby we cry, Abba, Father.

1090. 16. The *Spirit* it self beareth witness with our *Spirit*, that we are the children of *God*.

1091. 26. The *Spirit* also *helpeth* our *Infirmities*.

1092. xiv, 17. *Righteousness and Peace and Joy in the Holy Ghost*.

1093. xv, 13. The *God of hope* fill you with all joy and peace in believing, that ye may abound in hope *through the Power of the Holy Ghost*.

1094. 16. Being *sanctified by the Holy Ghost*.

1095. *1 Cor. iii, 16.* Ye are the *Temple of God*, and the *Spirit of God* dwelleth in you.

See N° 66.

P

1 Cor.

1096. 1 Cor. vi, 11. But ye are *sanctified* —
by the *Spirit* of our God.

1097. 19. Know ye not, that your
Body is *the Temple of the Holy Ghost*, which
is in you, which ye have of God?

See N^o 66.

1098. xii, 3. No man speaking by the
Spirit of God, calleth Jesus accursed; and
no man can say that Jesus is the Lord, but
by the *Holy Ghost*.

1099. 13. For by One *Spirit* are we
all *baptized* into one body, — and have
been all made to drink into one *Spirit*.

1100. 2 Cor. i, 22. The Earnest of the *Spirit*
in our *Hearts*.

1101. iii, 3. Ye are — the epistle of
Christ, ministred by us, written not with
Ink, but with the *Spirit of the living God*;
not in tables of stone, but in fleshly tables
of the *Heart*.

1102. vi, 6. By *Kindness*, by the *Ho-
ly Ghost*, by *Love* unfeigned, &c.

1103. Gal. v, 5. For we, through the *Spirit*,
wait

wait for the hope of Righteousness, by Faith.

1104. Gal. v, 16. Walk in the Spirit, and ye shall not fulfill the Lust of the Flesh.

1105. 22. But the Fruit of the Spirit, is Love, Joy, Peace, &c.

1106. Ephes. v, 9. The Fruit of the Spirit, is in all Goodness, &c.

1107. 18. Be not drunk with Wine, wherein is Excess; but be filled with the Spirit.

1108. vi, 18. Praying always with all Prayer and Supplication, in the Spirit.

1109. Phil. i, 19. This shall turn to my Salvation, through — the Supply of the Spirit of Jesus Christ.

1110. ii, 1. If there be — any Fellowship of the Spirit.

1111. Col. i, 8. Who also declared unto us your Love in the Spirit.

1112. 1 Thes. i, 6. With Joy of the Holy Ghost.

1113. 2 *Thes.* ii, 13. To Salvation, through *Sanctification* of the Spirit.

1114. 1 *Tim.* iv, 12. In *Charity*, in *Spirit*, in *Faith*.

1115. 2 *Tim.* i, 7. The Spirit — of Power, and of *Love*, and of a *sound Mind*.

1116. 14. That good thing which was committed unto thee, *keep*, by the *Holy Ghost*, which dwelleth in us.

1117. *Tit.* iii, 5. Saved us, by the *Washing* of *Regeneration*, and *Renewing* of the *Holy Ghost*.

1118. 1 *Pet.* i, 2. Through *Sanctification* of the Spirit, unto *Obedience*.

1119. 22. Seeing you have *purified* your Souls in obeying the Truth, *through* the Spirit.

1120. *Jude* 20. *Praying*, in the *Holy Ghost*.

SECT.

S E C T. IV.

The Passages, wherein are contained the Other Highest Expressions concerning Him in the New Testament.

1121. **M**AT. xii ; 31, 32. The Blasphemy against the *Holy Ghost*, shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him; But whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in This World, neither in the World to come.

By the *Holy Ghost* here, 'tis evident cannot be meant the *Person*, but the *Works* of the Holy Ghost: For no reason can be given, why Blasphemy against the *Person* of the *Spirit* of God, should be more unpardonable, than Blasphemy against the *Person* of the Son of God, or than Blasphemy against the *Person* of God [the Father] himself. But the *Works* of the Spirit, being the greatest and last means of Conviction, that God ever intended to afford men; the rejecting of them, was consequently the highest Aggravation of Guilt. Further, it is remarkable, that neither here, neither in any other place of Scripture, is there any mention made of any *SIN* against the Holy Ghost, but only of a *BLASPHEMY* against the Holy Ghost: Which being a contemptuous Reviling of our Saviour's greatest *Miracles*, than which no stronger Conviction could be offered men; they who were guilty of This Blasphemy, were justly declared *incorrigible and unpardonable*: Not upon Account of that *single*

1121 *Act*, but of that incurable Temper, whereof That *Act*, in those Circumstances, was an evident Sign; As appears from our Saviour's Similitude in the following Verse, (*ver. 33.*) of a corrupt Tree being known by its Fruit. Now that This severe declaration of our Saviour, concerned Those only, who Saw his Miracles, and obstinately rejected That greatest Evidence of his Mission, and maliciously ascribed them to the Power of the Devil; appears likewise, from what *St Mark* adds, *ch. iii. 30.* that he spake this, **BECAUSE they said, he hath an unclean Spirit.** And forasmuch as Many even of the Pharisees themselves, who were at all times our Saviours greatest Enemies, (and whom he here mentions as having spoken against the Son of Man,) did yet repent afterwards and were baptized; and it does not appear that Any, who offered themselves, were ever rejected from Baptism; 'tis not improbable but This severe declaration was meant only against These Particular Pharisees, whose incorrigible Malice discovered it self in This particular Blasphemy against so evident a Miracle, and to whom therefore our Saviour might judicially resolve to afford no further means of Conviction: And then, the Meaning of the Words will be explained by those parallel places, *Joh. x. 26.* and *ch. viii. 21, 24.* *Ye are not of my Sheep; — ye shall die in your Sins.*

1122 *Luke i. 35.* The Holy Ghost, — the Power of the Highest.

1123 *John. xiv. 17.* The Spirit of Truth, whom the World cannot receive.

1124 *xv. 26.* The Spirit of Truth, which proceedeth from the Father.

John

1125. *John* xvi, 13. *He will guide you into All Truth.*

1126. *Acts* v; 3, 4. — to lie to the Holy Ghost.

— Thou hast not lied unto Men, but unto God.

See N^o 66.

1127. vii, 51. Ye do always resist the Holy Ghost.

1128. xv, 28. It seemed good to the Holy Ghost, — to lay upon you no greater Burden.

1129. *I Cor.* ii; 10, 11. *The Spirit* searcheth all things, yea, the † *deep things* of God.

For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

† The Mysteries of the Gospel, mentioned *Rom.* xvi, 25: *Ephes.* i, 9; and iii; 3, 5, 9: *Col.* i, 26.

1130. iii, 16. Ye are the Temple of God, and the Spirit of God dwelleth in you.

See N^o 66.

1131. vi, 19. Know ye not that your Body

Body is the Temple of the Holy Ghost, which is in you, which ye have of God?

See No. 66.

1132. 2 Cor. iii; 17, 18. The Lord is That Spirit, and where the Spirit of the Lord is, there is Liberty.

But we all with open Face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.

The Meaning of this whole passage, is This: *The Lord is That Spirit*, that is, *Christ* (or the Gospel of Christ) is the true Intent and Spirit (in opposition to the dead Letter and Burdensom Rites) of the Law; And we all, that is, we Christians, (in opposition to the Jews, who have still the Veil of Ignorance over their Face,) beholding with open Face (that is, clearly and distinctly, not in Types and Shadows,) the glory of the Lord; are changed into the same Image, from glory to glory; as by the Spirit of the Lord. These last words, [*καὶ ὡς πνεῦμα κυρίου*], are very ambiguous, and may equally signify either [as by the Lord the Spirit,] or [as by the Lord of the Spirit,] or [as by the Spirit of the Lord.] Which last rendering, is followed by our Translators, and is most agreeable to the Sense of the place, and to the Tenour of Scripture.

1132* Heb. ix, 14. Who through the eternal Spirit, offered himself without Spot to God.

1 Pet.

1133. *1 Pet. i, 12.* That have preacht the Gospel unto you, with the *Holy Ghost* sent down from Heaven; which things *the Angels desire to look into.*

1134. *iii, 18.* Christ — being — *quickned by† the Spirit.*

† By the Power of the Father, *Luke i, 35.* See N^o 1013 & 260 & 1169.

1135. *iv, 14.* The Spirit of Glory and of God.

1136. *1 Joh. v, 6.* Because *the Spirit is Truth.*

1137. *Rev. xxii, 17.* And *the Spirit* and the Bride say, Come &c.

S E C T. V.

The Passages, wherein is declared what Honour and Worship is due to Him; and how his good Motions ought diligently to be obeyed, and not resisted.

1138. **M**AT. xxviii, 19. *Baptizing them in the Name — of the Holy Ghost.*

See N^o 1211.

Act.

1139. *Acts v, 9.* How is it, that ye have agreed together to tempt the Spirit of the Lord?

1140. *vii, 51.* Ye do always resist the Holy Ghost.

1141. *Rom. ix, 1.* My Conscience also bearing me witness in the Holy Ghost.

See N^o 697, 167, 707, 735.

1142. *xv, 30.* I beseech you, brethren, for the Love of the Spirit.

1143. *2 Cor. xiii, 14.* The Communion of the Holy Ghost, be with you all, Amen.

1144. *Ephes. iv, 30.* And grieve not the Holy Spirit of God.

1145. *1 Thes. v, 19.* Quench not the Spirit.

1146. *Heb. x, 29.* And hath done despite unto the Spirit of Grace.

1147. *Rev. i, 4.* Grace be unto you and Peace from the Seven Spirits which are before his Throne.

Whether This be meant of the Holy Ghost, is not agreed by Interpreters.

SECT.

S E C T. VI.

The Passages wherein it is declared that He is Subordinate to the Father, derives his Being from Him, is Sent by Him, and acts in all things according to his Supreme Will and Pleasure.

1148. **M**AT. iii, 16. *The Spirit of God.*
And frequently in other places.

1149. xii, 18. *I will put my Spirit upon him.*

1150. *Luke xi, 13. How much more shall your heavenly Father give the Holy Spirit, to them that ask him?*

1151. *Job. iii, 34. God giveth not the Spirit by measure unto him.*

1152. xiv, 16. *And I will pray the Father, and he shall give you another Comforter, — even the Spirit of Truth.*

1153. 16. *The Holy Ghost, whom the Father will send in my Name.*

1154. xv, 26. *Whom I will send unto you from*

from the Father; even the Spirit of Truth, which proceedeth from the Father.

1155. *Job. xvi, 13.* He shall not speak of himself; but whatsoever he shall *hear*, That shall he speak.

1156. *Acts i; 4, 5.* Wait for the *Promise of the Father*: — ye shall be baptized with the *Holy Ghost*, not many days hence.

1157. *ii, 17.* Saith God, I will *pour out* of my Spirit upon all Flesh.

1158. *18.* I will *pour out*, in those days, of my Spirit.

1159. *33.* Having received of the Father the *Promise of the Holy Ghost*.

1160. *38.* Ye shall receive the *Gift of the Holy Ghost*.

1161. *v, 32.* The *Holy Ghost*, whom God hath given to them that obey him.

1162. *viii, 18.* The *Holy Ghost* was given.

1163. *19, 20.* The *Holy Ghost*, — the *Gift of God*.

Acts

1164. *Acts x, 38. God anointed Jesus — with the Holy Ghost.*

1165. 45. *Was poured out the Gift of the Holy Ghost.*

1166. xi, 17. *God gave them the like Gift [of the Holy Ghost.]*

1167. xv, 8. *God — giving them the Holy Ghost.*

1168. *Rom. v, 5. By the Holy Ghost, which is given unto us.*

1169. viii, 11. *If the Spirit of Him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.*

1170. 15. *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

1171. 26. *The Spirit itself maketh Intercession for us.*

1172. 27. *He that searcheth the Hearts, knoweth what is the Mind of the Spirit; because*

cause he *maketh intercession* for the Saints according to the Will of God.

1173. 1 Cor. ii; 10, 11, 12. But God hath revealed them unto us by his Spirit: For the Spirit searches all things, yea, the deep things of God.

For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God.

Sec N° 1129.

1174. vi, 19. Know ye not, that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God.

Sec N° 66.

1175. xii; 6, 7, 8, 9. It is the same God, which worketh all in all:

But the Manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit, [Gr. $\alpha\lambda\lambda\omicron\varsigma$ $\pi\alpha\rho\epsilon\mu\alpha\tau\omicron$ through the Spirit, viz. given of God by the Spirit,] the word of Wisdom: To another the word of Knowledge by the same Spirit, [Gr. $\kappa\alpha\iota$ $\tau\omicron$ $\alpha\upsilon\tau\omicron$ $\pi\alpha\rho\epsilon\mu\alpha$, accord-

according to the (operation of) the same Spirit.]

To another, Faith, by the same Spirit, [Gr. ἐν τῷ αὐτῷ πνεύματι, in the same Spirit,] &c.

See N^o 1228.

1176. 2 Cor. i, 22. God, who hath also sealed us, and given the Earnest of the Spirit in our Hearts.

1177. v, 5. God, who hath also given unto us the Earnest of the Spirit.

1178. vi; 4, 6, 7. In all things approving ourselves as the Ministers of God, — by the Holy Ghost, — by the Power of God.

1179. Gal. iv, 6. God hath sent forth the Spirit of his Son into your Hearts.

See N^o 1207.

1180. Ephes. i, 13. Ye were sealed with that Holy Spirit of Promise.

Viz. The Promise of the Father; Luke xxiv, 49; Acts i, 4; and ii, 33.

1181. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto

to you the Spirit of Wisdom and Revelation.

1182. *Ephes. ii, 18.* Through Him We Both have an Access, *by one Spirit*, unto the Father.

1183. *iii, 16.* That He would grant you ——— to be strengthened with Might, *by his Spirit*.

1184. *iv; 4, 5, 6.* There is ——— One Spirit, ——— One Lord; ——— One God and Father of all, who is above all.

1185. *30.* And grieve not the Holy Spirit of God, whereby [Gr. & &, in or with which] ye are sealed unto the day of Redemption.

1186. *1 Thes. iv, 8.* God, who hath also given unto us his Holy Spirit.

1187. *2 Thes. ii, 13.* God hath ——— chosen you to Salvation, through Sanctification of the Spirit.

1188. *2 Tim. i, 7.* God hath ——— given us the Spirit ——— of Power, and of Love, and of a sound Mind.

Tit.

1189. *Tit. iii, 4, 5, 6.* The Kindness and Love of God † our Saviour — appeared.
— He saved us by the — renewing of the Holy Ghost.
Which He shed on us &c.
† See N^o 244.

1190. *Heb. ii, 4.* God also bearing them witness, both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will.

1191. *vi, 4.* And have tasted of the heavenly Gift, and were made partakers of the Holy Ghost.

1192. *ix, 14.* Who, through the Eternal Spirit, offered himself without spot to God.

1193. *1 Pet. i, 12.* With the Holy Ghost sent down from Heaven.

1194. *1 Joh. ii, 20.* But ye have an Unction from the Holy One.

1195. *iii, 24.* By the Spirit, which He hath given us.

1196. *iv, 13.* Because He hath given us of his Spirit.

1197. *I Joh. v, 6. And it is the Spirit that beareth witness.*

Sec N^o 302.

S E C T. VII.

The Passages wherein He is represented as being Subordinate to the Son, being His Spirit, and sent or given by Him.

1198. **M**AT. iii, 11. *He shall baptize you with the Holy Ghost.*

1199. *Joh. vii, 39. The Holy Ghost was not yet given, because that Jesus was not yet glorified.*

1200. xv, 26. *The Comforter, — whom I will send unto you.*

Sec N^o 1153, 1154, 1204.

1201. xvi, 7. *I will send him unto you.*

Sec N^o 1153, & 1154.

1202. 14, 15. *He shall glorify Me; For He shall receive of mine, and shall shew it unto you.*

All things that the Father hath, are mine; There-

Therefore said I, that *He* [viz. *the Spirit*] shall *take of mine*, and shall shew it unto you.

1203. *Joh. xx, 22.* He *breathed* on them, and saith unto them, *Receive ye the Holy Ghost.*

1204. *Acts. ii, 33.* Having received of the Father the Promise of *the Holy Ghost*, He hath shed forth This &c.

1205. ix, 17. The Lord, even *Jesus*, — hath sent me, that thou mightest — be filled with *the Holy Ghost.*

1206. *Rom. viii, 9.* The Spirit of God, — The Spirit of *Christ.*

See and compare, N^o 1153, 1154, 1199, 1202, 1204.

1207. *Gal. iv, 6.* God hath sent forth *the Spirit of his Son* into your Hearts.

See N^o 1153, 1154, 1199, 1202, 1204.

1208. *Phil. i, 19.* Through — the supply of *the Spirit of Jesus Christ.*

1209. *1 Pet. i, 11.* Searching what, or what man-

manner of Time, † *the Spirit of Christ* which was in them, did signify.

† It is ambiguous whether the Holy Ghost be here called *the Spirit of Christ* upon the same Account as in the foregoing Texts, or upon Account of his revealing before-hand to the Prophets the Coming of Christ.

CHAP.

man-
made-
like

CH A P. IV.

The Passages, wherein the Three Persons of the ever-blessed Trinity, are All mentioned together.

1210. **M**AT. xii, 28. *I cast out Devils by the Spirit of God.*

1211. xxviii; 18, 19. *All Power is given unto me in Heaven and in Earth:*

Go ye Therefore, and teach All Nations, baptizing them † in the Name of the Father, and of the Son, and of the Holy Ghost,

† In the Name of the Father, who originally gave That Power; In the Name of the Son, to whom That Power is given; And in the Name of the Holy Ghost, by whom (by whose more immediate Operation and Influence) That Power is exercised.

*In the Name of the Father, as the * Creator and Supreme Lord of all things: In the Name*

of the Son, as the Redeemer of Mankind by his Blood, (see Rom. vi, 3 &c.) And in the Name of the Holy Ghost, as the Distributer of all

Spiritual Gifts, and the Sanctifier of all Hearts,

* Θεὸς πατὴρ πάντων αἰώνων, ποιητὴς &c. God the Father Supreme over all, The Maker of all things; As it is in the Creed: Or, as Justin Martyr expresses it, ἐν ὀνόματι τοῦ πατρὸς ἡμεῶν, ἡ δεσποῦντος. &c. They are baptized in the Name of God, the Father and Lord of All, &c, Apol. 2.

1212. *Luke i, 35.* The *Holy Ghost* — the Power of the Highest shall overshadow thee; therefore — shall be called the *Son of God*.

1213. *Joh. xiv, 16.* And I will pray the Father, and he shall give you — the *Spirit of Truth*.

1214. 26. The *Holy Ghost*, whom the Father will send in my Name.

1215. xv, 26. I will send unto you, from the Father, — the *Spirit of Truth*.

1216. *Acts ii, 33.* [*Jesus*] being by the right hand of God exalted, and having received of the Father the Promise of the *Holy Ghost*.

1217. vii, 25. He being full of the *Holy Ghost*, — saw the Glory of God, and *Jesus* standing on the right hand of God.

1218. x, 38. God anointed *Jesus* of Nazareth with the *Holy Ghost*.

1219. *Rom. i, 1, 3, 4.* The Gospel of God, — concerning his Son *Jesus Christ* our Lord, — declared to be the *Son of God* with Power,

ac-

according to *the Spirit of Holiness*, by the Resurrection from the dead.

1220. *Rom. v; 5, 6.* The Love of God is shed abroad in our Hearts by *the Holy Ghost* which is given unto us;

For ——— *Christ* died for the ungodly.

1221. viii, 9. The *Spirit* of God, ——— of *Christ*.

1222. ii. The *Spirit* of Him that raised up *Jesus* from the dead.

1223. xv; 15, 16. Because of the grace that is given to me of God:

That I should be the Minister of *Jesus Christ* to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by *the Holy Ghost*.

1224. 18, 19. Those things which *Christ* ——— wrought, ——— through mighty Signs and Wonders, by the Power of *the Spirit* of God.

1225. 30. I beseech you, brethren, for the Lord *Jesus Christ's* sake, and for the

Love of *the Spirit*, that ye strive together with me in your Prayers to God for me.

1226. 1 Cor. vi, 11. In the Name of the Lord *Jesus*, and by *the Spirit* of our God.

1227. xii, 3. No man speaking by *the Spirit* of God, calleth *Jesus* accursed; and no man can say that *Jesus* is the Lord, but by *the Holy Ghost*.

1228. 4, 5, 6. There are diversities of Gifts, but the same *SPIRIT*.

And there are differences of *Administrations*, but the same *LORD*.

And there are diversities of *Operations*, but it is the same *GOD*, which *worketh all in all*.

The Sense of This Text is well expressed in *Irenaeus's* brief Summary of a Christians Belief; In One God, the Supreme Go-

vernour over All, Of whom are all things;

— and in the Son of God, *Jesus Christ* our Lord, By whom are all things; — and in

the Spirit of God, which hath in every Generation manifested unto Men the

Dispensations both of the Father and the Son, ac-

cording to the Will of the Father.

Εἰς ἓνα Θεὸν πάντων ἐκ-
τοσθεν, ὃς ἔστι τὰ πάντα. —
καὶ εἰς τὸ υἱὸν τοῦ Θεοῦ Ἰησοῦν
Χριστὸν τὸν κύριον ἡμῶν, δι'
ὃς ἔστι τὰ πάντα. — καὶ εἰς τὸ
πνεῦμα τοῦ Θεοῦ, τὸ τὰς οἰκ-
νομίας πατρὸς τε καὶ υἱοῦ σκη-
νοβατῆν καὶ ἐκείνῃ γενεᾷ
ἐν τοῖς αἰθεράτοις, καὶ διὰ
ἐκείνου τοῦ πνεύματος. Lib. 4. cap. 62.

This

This Passage is likewise well commented upon by Athanasius : *The Spirit* (saith he) *is not without the Word; but being in the Word, it is, through Him, in GOD. So that all Gifts are given by the Three Persons. For in the distribution of Gifts, as the Apostle writeth to the Corinthians, 'tis the same Spirit, 'tis the same Lord, and 'tis the same GOD, which worketh all in all. Namely, the FATHER himself, through the Word, in the Spirit, worketh and giveth all things.*

And again : *GOD* (saith he) *both framed all things by his Son, and in (or with) his Spirit; and in the same manner upholds and preserves them.*

And again : *When all things* (saith he) *are done By God, Through Christ, In the Holy Spirit; I see the undivided Operation of the Father, the Son, and the Holy Spirit: Yet do I not therefore so confound toge-*

Οὐ γὰρ ἄλλος ἐστὶ τὸ Πνεῦμα· ἀλλ' ἐν τῷ Λόγῳ ὢν, ἐν τῷ Θεῷ δι' αὐτὸν ὄν· Ὡς καὶ τὰ Χαραίσματα ἐν τῇ βιβάδι διδόνται. Ἐν γὰρ τῇ τῶτων Ἀγίρει, ὡς κοινωτικοῖς γράφει, τὸ αὐτὸ πνεῦμα μὲν, καὶ ὁ αὐτὸς Κύριος, καὶ ὁ αὐτὸς Θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πάνσιν. Αὐτὸς γὰρ ὁ Πατήρ, Ἀλλ' ὁ Λόγος, ἐν τῷ Πνεύματι, ἐνεργεῖ καὶ δίδωσι τὰ πάντα. Epist. 1. ad Serap. de Spiritu Sancto.

Διὰ γὰρ ἡμεῖς καὶ ἐν πνεύματι τὰ πάντα ὁ Θεὸς καὶ συνεστήτατο καὶ συνέχων Ἀφ' φυλάττει. Contra Sabellianos.

Ὅταν ᾖ τὰ πάντα ἐνεργῇ ὑπὸ τοῦ Θεοῦ Ἀλλ' Χριστῷ ἐν ἁγίῳ πνεύματι, ἀχώριστον ὁρῶ ἐνέργειαν τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. ἀλλ' ἐκ τούτου συμπλέξας τὸ ἕκαστον, καὶ ἐν ᾧ, βιάζομαι

ther, him by whom, and τ $\text{ἰαὶ δα μονάδα ποιῆν}$.
 him through whom, *Ibid*.
 and him in whom All
 is worked; as to be forced to run the Three Persons
 into One.

And again: There is
 (saith he) but One Divi-
 nity, which is also in the
 Word: and One God,
 which is the Father; ex-
 isting of Himself, as be-
 ing Over All; and ma-
 nifesting himself in the
 Son, as being Through
 All; and in the Spirit,
 as working In All thro'
 the Word and by the Spirit.

$\text{Ἐν γὰρ εἰς αὐτὸ θεότιτῳ, ὅπερ ἔστι καὶ ἐν τῷ λόγῳ καὶ εἰς θεός, ὁ πατὴρ ἐφ' ἑαυτῶν, καὶ τὸ ἔστι πάντων, καὶ ἐν τῷ ὑπὸ φαινόμενῳ, καὶ τὸ ἀπὸ πάντων διήκει καὶ ἐν τῷ πνεύματι, καὶ τὸ ἐν ᾧ πασι ἀπὸ λόγου ἐν αὐτῷ ἐργεῖν. contr. Arianos Orat. 3.}$

In plainer Words, the Meaning is; GOD does
 all things, by his Son, and by his Spirit.

See No 546.

1229. 2 Cor. i; 21, 22. Now he which stablisheth
 us with you in Christ, and hath anointed
 us, is God:

Who hath also sealed us, and given the
 Earnest of the Spirit in our Hearts.

1230. iii, 3. The epistle of Christ, —
 written — with the Spirit of the living
 God.

1231. xiii, 14. The Grace of the Lord Je-
 sus Christ, and the Love of God, and the
 Communion of the Holy Ghost, be with you
 all, Amen.

Gal.

1232. *Gal. iv, 6. God hath sent forth the Spirit of his Son into your Hearts.*

See N^o 1107.

1233. *Ephes. i, 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation.*

1234. *ii, 18. For through Him [Christ,] we Both have an Access, by one Spirit, unto the Father.*

1235. *21, 22. — in the Lord.*

In whom you also are builded together, for an Habitation of God, through the Spirit.

See N^o 66.

1236. *iv; 4, 5, 6. There is — One Spirit, —*

One Lord, —

One God and Father of all, who is above All.

See N^o 1228.

1237. *2 Thes. ii; 13, 14. We are bound to give thanks alway to God for you, — because God hath — chosen you to Salvation*

1236. *Sanctification of the Spirit,*
and belief of the Truth;

Whereunto he called you by our Gospel,
to the obtaining of the glory of our Lord
Jesus Christ.

1238. *2 Tim. i; 7, 8.* God hath not given us
the Spirit of Fear, but of Power and of
Love and of a sound Mind:

Be not thou therefore ashamed of the Te-
stimony of our Lord.

1239. *Tit. iii; 4, 5, 6.* The Kindness and
Love of God † our Saviour ——— ap-
peared;

—— He saved us by the ——— Renewing
of *the Holy Ghost*;

Which he shed on us abundantly, through
Jesus Christ our Saviour.

† See No 244.

1240. *Heb. ii; 3, 4.* Which at the first began to
be spoken by *the Lord*, and was confirmed
unto us by them that heard him;

God also bearing them witness, ——— with
diverse Miracles and Gifts of *the Holy Ghost*,
according to his own Will.

1241. *ix, 14.* How much more shall the
Blood

Blood of *Christ*, who through *the eternal Spirit* offered himself without spot to *God*, purge your Conscience from dead works to serve *the Living God*?

1242. 1 *Pet.* i, 2. Elect according to the Foreknowledge of *God the Father*, through Sanctification of *the Spirit* unto Obedience, and sprinkling of the Blood of *Jesus Christ*.

1243. iii, 18. For *Christ* also hath once suffered for Sins, — that he might bring us to *God*, being — quickened by *the Spirit*.

1244. iv, 14. If ye be reproached for the name of *Christ*, happy are ye; For *the Spirit* of glory and of *God*, resteth upon you.

1245. 1 *Joh.* iv; 2, 3. Hereby know ye *the Spirit* of *God*: every Spirit, that confesseth that *Jesus Christ* is come in the flesh, is of *God*:

And every Spirit, that confesseth not that *Jesus Christ* is come in the flesh, is not of *God*.

1 *Joh.*

1246. 1 *Joh. iv; 13, 14* Because he hath given us of his *Spirit*:

And we have seen and do testify, that the Father sent the Son to be the Saviour of the World.

1247. v; 5, 6. He that believeth that *Jesus* is the Son of God:

— And it is the *Spirit* that beareth witness, because the *Spirit* is Truth.

1248. 7. For there are *Three* that bear record in Heaven; The Father, the Word, and the *Holy Ghost*: And these *Three* are † One.

† Not [*Es, unus,*] One and the same Person; but [*ē, unum,*] One and the same Thing, One and the same Testimony. Though it ought not indeed to be concealed, that This Passage, since it does not certainly appear to have been found in the Text of any Greek Manuscript, should not have too much stress laid upon it in any Controversy.

1249. *Jude 20, 21*. Praying in the *Holy Ghost*, Keeping yourselves in the Love of God, looking for the Mercy of our Lord *Jesus Christ* unto eternal Life.

1250. *Rev. i; 4, 5*. From Him which is and which was and which is to come, and from the
the

the † seven Spirits which are before his Throne;

And from Jesus Christ, who is the faithful Witness.

† Whether This be meant of the *Holy Ghost*, is not agreed upon by Expositors.

1151. *Rev. i; 9, 10.* For the Word of God, and for the Testimony of Jesus Christ; I was in the Spirit, &c.

THE

and from Jesus Christ, who is the Father
of all things.

† Whether this be meant of the Holy Ghost
is not agreed upon by Expositors.

For it is said: For the Word of God
and for the Testimony of Jesus Christ;
I was in the Spirit, &c.

For there are Three in
God: The Father, The Son, and
The Holy Ghost: One God,
and One.

And yet the Holy Spirit is
not a Person, but a Power
of God, which dwells in
the hearts of the faithful,
and is the seal of our
adoption, by which we
are enabled to love God
and our brethren, and
to persevere in His love
unto the end.

THE

... in the Holy Spirit
... in the Love of God
... in the Holy Spirit
... in the Love of God
... in the Holy Spirit
... in the Love of God
... in the Holy Spirit
... in the Love of God
... in the Holy Spirit
... in the Love of God



T H E

Scripture Doctrine of the Trinity.

P A R T. II.

Being the fore-going Doctrine set forth at large, and explained in more particular and distinct Propositions.

§ I.

THERE is *One** Supreme Cause and Original of Things; *One* simple, uncompounded, undivided, intelligent Being, or Person; who is the † Author of all Being, and the ‡ Fountain of all Power.

This is the first Principle of *Natural Religion*, and
R every

every where supposed in the *Scripture-Revelation*. See, in *Part I*, the Texts N^o 1—532.

* See beneath, § 7.

† See beneath, § 12, 19, & 35.

‡ See beneath, § 6.

§ II.

With This First and Supreme Cause or Father of all Things, there has existed * from the Beginning, a *Second* divine † Person, which is his *Word* or *Son*.

See the Texts, N^o 567, 568, 569, 574, 584, 586, 588, 591, 607, 612, 619, 638, 658.

* See beneath, § 15.

† See beneath, § 18.

§ III.

With the Father and the Son, there has existed ‡ from the Beginning, a *Third* divine † Person, which is *the Spirit* of the Father and of the Son.

See the Texts, N^o 1124, 1129, 1132 *, 1148.

† See beneath, § 20.

‡ See beneath, § 22.

§ IV.

§ IV.

What the proper Metaphysical *Nature, Essence, or Substance* of any of these divine Persons is, the Scripture has no where at all declared; but describes and distinguishes them always, by their *Personal Characters, Offices, Powers and Attributes*.

See beneath, § 13 & 21.

All Reasonings therefore, deduced from their *supposed metaphysical Nature, Essence, or Substance*, instead of their *Personal Characters, Offices, Powers and Attributes* delivered in Scripture; are but Philosophical and probable Hypotheses.

§ V.

The *Father (or First Person) Alone* is *Self-existent, Underived, Unoriginated, Independent; made of None, begotten of None, Proceeding from None*.

See the Texts, N^o 8, 13, 339, 341, 354, 361, 370, 372, 378, 379, 385, 390, 391, 393, 394, 397, 400, 401, 403, 406, 411.

Also N^o 413, 414, 416, 417, 419, 422, 425, 427, 430, 431, 483, 798.

See beneath, § 12 & 19 & 34 & 40.

§ VI.

The *Father* (or *First Person*) is the *Sole Origin* of all *Power and Authority*, and is the *Author and Principle* of whatsoever is done by the *Son* or by the *Spirit*.

See the Texts, N^o 756 — 995, 1148 — 1197.

See beneath, § 35, 36, 37 & 41.

§ VII.

The *Father* (or *First Person*) *Alone*, is in the highest, strict, and proper Sense, absolutely *Supreme over All*.

See the Texts, N^o 337, 342, 343, 345, 346, 347, 348, 349, 350, 357, 360, 361, 363, 364, 365, 372, 380, 382, 382 *, 389, 393, 398, 411, 414, 415, 416, 417, 420, 425, 426, 427, 428, 429, 432, 433, 434, 435, 436, 440.

See beneath, § 34 & 40.

§ VIII.

The *Father* (or *First Person*) is, absolutely speaking, the * *God of the Universe*; the † *God of Abraham, Isaac and Jacob*; the ‡ *God*

† *God of Israel; of Moses, of || the Prophets and Apostles; and the ** God and Father of our Lord Jesus Christ.*

* See the Texts, N° 337, 357, 361, 363, 365, 372, 380, 382 *, 393, 411, 414, 415, 416, 417, 418, 421, 423, 424, 425, 427, 428, 429, 432, 434, 435, 436, 439, 440.

† N° 356.

‡ N° 338.

|| N° 441.

** N° 18 — 336, 767, 854, 894, 911, 917, 922, 935, 950, 974, 989, 991.

See also the passage cited below in § 9, from *Irenæus lib. 2. c. 55.*

§ IX.

The Scripture, when it mentions the *One God*, or the *Only God*, always means the *Supreme Person of the Father.*

See the Texts, N° 1 — 17.

See beneath, § 39.

Notes on § 9.

The Reason is; because the Words, *One* and *Only*, are used, by way of *Eminence*, to signify Him who is *absolutely Supreme, Self-existent, and Independent*; which Attributes are *Personal*, and evidently *impossible to be communicated* from one Person to another.

Wherefore, not only the Scripture, but also the Orthodox Writers in all Antiquity, do thus speak.

Have we not, (says Clements Romanus,) One God, and one Christ, and one Spirit? Οὐχὶ ἓνα θεὸν ἔχομεν, καὶ ἓνα Χριστόν, καὶ ἓν πνεῦμα; Ad Cor. 1.

And Ignatius: There is (saith he) One God, who hath manifested himself by his Son Jesus Christ, who is his eternal Word. Ὅτι ὁ θεὸς ὅστις ἐφανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος αἰδίδι. Ad Magnes. epist. contr. I.

And Justin Martyr: If ye had considered (says he) the things spoken by the Prophets, ye would not have denied Christ to be God, who is the Son of the Only and unbegotten and ineffable God. Εἰ νοοῦκατε τὰ εἰρημύμενα ἐκ τῶν προφητῶν, οὐκ εὖ ἔμελλεθε αὐτὸν εἶναι θεόν, τὸ μόνον καὶ ἀγεννήτου καὶ ἀρρήτου Θεοῦ υἱόν. Dial. cum Tryph.

And Irenæus: St. John (says he) preached One God Supreme over All, and One Only-begotten Son Jesus Christ. Τὸν υἱὸν Ἰωάννου ἓνα θεὸν παντοκράτορα, καὶ ἓνα μονογενῆ Χριστόν Ἰησοῦν κηρύσσοντα. lib. 1. c. 1.

Again: The Church dispersed over all the World, has received from the Apostles This Belief, in One God the Father Supreme over All, and in One Lord Jesus Christ &c. Ἡ μὲν ἐκκλησία — καὶ ὅλης τῆς οἰκουμένης — πιστεύουσα, παρὰ ἀποστόλων — παρὰ πάντων — ἓν θεόν πατέρα παντοκράτορα — πίσιν καὶ εἰς ἓνα Χριστόν Ἰησοῦν &c. lib. 1. c. 1.

Again: We hold fast the Rule of Truth, which is, that there is One God Almighty, [One Supreme over All;] who created all things by his Cum teneamus autem nos regulam veritatis, id est, quia sic unus deus omnipotens, qui omnia condidit per Verbum suum: — Hic Pater Domini nostri

nostri

Word. — *This is the Father of our Lord Jesus Christ.*

Again: *This God is the Father of our Lord Jesus Christ; and of Him it is, that St Paul the Apostle declares, There is One God, even the Father, who is above all, and through all, and in us all.*

Again: *Our Lord acknowledges One Father; and that He is the God over All.*

Again; *The One only God, the Creator, who is above all principality, dominion and Power. — This is the God of Abraham, the God of Isaac, the God of Jacob; — whom both the Law shows forth, and the Prophets declare, and the Spirit reveals, and the Apostles preach, and the Church has believed on. This is the Father of our Lord Jesus Christ.*

Again: *The Doctrine delivered by the Apostles; viz. that there is One God Almighty, — and that He is the Father of our Lord Jesus Christ.*

nostri Jesu Christi. lib. 1. c. 19.

Hic Deus, est Pater Domini nostri Jesu Christi; & de hoc Paulus Apostolus dixit, Unus Deus Pater, qui super omnes, & per omnia, & in omnibus nobis. lib. 2. c. 3.

Domini — confitentis unum Patrem; — & hunc esse super omnia Deum. lib. 2. c. 12.

Solus unus Deus fabricator, hic est qui super omnem principalem & dominationem & virtutem. — Hic Deus Abraham, & Deus Isaac, & Deus Jacob; — quem & Lex annunciat, quem Prophetæ præconant, quem Spiritus revelat, quem Apostoli tradunt, quem Ecclesia credidit. Hic Pater Domini nostri Jesu Christi, &c. lib. 2. c. 55.

Ab Apostolis — traditionem, annunciantem Unum Deum omnipotentem. — Hunc Patrem Domini nostri Jesu Christi. lib. 3. c. 3.

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Again:

Again; Believing in One God, the Maker of Heaven and Earth, and of all things that are therein, by Jesus Christ the Son of God.

Again: Settling in the Church, the Rule of Truth; that there is One God Almighty, who made all things by his Word, [viz. by Christ.]

Again: The only-begotten Son came to us from the One God; for no man can know the Father, but by the Revelation of the Son.

Again: First of all, believe that there is One God, who made all things.

As saith the Apostle, There is One God, even the Father, who is above All, and in us all.

Again: In One God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord; by whom are all things; and in the Spirit of God.

In *Unum Deum* credentes, fabricatorem cæli & terræ, & omnium quæ in eis sunt, per *Christum Jesum Dei filium*. lib. 3. c. 4.

Regulam veritatis constituere in Ecclesia, quia est *Unus Deus omnipotens*, qui per *Verbum* suum omnia fecit. lib. 3. c. 11.

Ab *Uno Deo* — unigenitus *Filius* venit ad nos, —. Neque enim *Patrem* cognoscere quis potest, — nisi *Filio* revelante. lib. 4. c. 14.

Primo omnium crede, quoniam *Unus* est *Deus*, qui omnia constituit. — Consequenter autem & *Apostolus* ait, *Unus Deus* (inquit) *Pater*, qui super omnes, & in omnibus nobis. lib. 4. c. 37.

Εἰς ἓνα Θεὸν πατέρα πάντων, καὶ τὰ πάντα. — καὶ εἰς τὸν υἱὸν τοῦ Θεοῦ Ἰησοῦν Χριστὸν καὶ κυρίον ἡμῶν, δι' ὃ τὰ πάντα. — καὶ εἰς τὸ πνεῦμα τοῦ Θεοῦ &c. lib. 4. c. 62.

And

And again: Thus therefore (says he) our Lord manifestly shows, that the True Lord and One God, which the Law had declared, &c. — For he shows that the God, preached and declared in the Law, was the Father.

Clement Alexandrinus in like manner: The Nature of the Son, (saith he) which is most closely allied to Him who Alone is Supreme over all; is most beneficent.

And again: This eternal Jesus, (saith he,) the One great High-Priest of the One God, who is also his Father.

And Tertullian: As (says he) the Word of God is not that same Person whose Word He is, so neither is the Spirit; And if he is called God, yet it is not thereby meant that he is That God [or That same Person] whose Spirit he is. For Nothing, which belongs to Another, [or, is the Relative of Another,] can be That same Thing to which it belongs, [or, whose Relative it is.]

And again; speaking of those who did not approve His (or Montanus's) explication of the Doctrine of the Trinity: The ignorant people, saith he, which are

Sic igitur manifeste ostendente Domino, quoniam Dominus verus & unus Deus, qui a Lege declaratus fuerat; (Quem enim Lex præconiaverat Deum, hunc ostendit Patrem &c.) lib. 5. c. 18. [al. cap. 22.]

Εὐεργετικώτατον ἢ ἡμῶν οὐσίᾳ; ἢ τῷ μόνῳ παντοκράτορι, προσχευόμενον. Strom. 7.

Ἄιδιτο ἔστι Ἰησοῦς. Ἐκ δὲ μέγας ἀρχιερεὺς Θεὸς τῶ ἐνδὲς, τῷ αὐτῷ καὶ πατρί. Protreptic. ad Gentes.

Sicut ergo sermo Dei non est ipse cuius est, ita nec spiritus; & si Deus dictus est, non tamen ipse est cuius est dictus. Nulla res alicujus, ipsa est cuius est. Adv. Prax. c. 26.

Idiotæ, quæ major semper

always the greatest part of Believers, perpetually cry out; We hold fast the Monarchy, [or the Supreme Government of the One God, over the Universe.]

And again; speaking of the Creed received in the universal Church; *The Rule of Faith*, (saith he,) is: *That whereby we believe in One God only, who made all things out of nothing, by his Word emitted first of all; Which Word, is called his Son.*

And Origen: *We worship* (saith he) *the One God, and his one Son or Word, offering up our Prayers to the Supreme God through his only begotten Son.*

And Novatian: *We believe* (says he) *in the Lord Jesus Christ, who is OUR God, but GOD's Son; namely, the Son of Him, who is the One and Only GOD, the Maker of all things.*

And again; *God the Father therefore is Alone unoriginated, — the One God. — The Son indeed is also God, constituting a second Person, but not therefore hindring the Father from being the One God.*

per credentium pars est, — *Monarchiam*, inquit, *tenemus.* *ibid.* c. 3.

Regula est autem fidei, — ille scilicet, quæ creditur Unum omnino Deum esse, — qui universa de nihilo produxit per Verbum suum primo omnium emissum, id Verbum Filium ejus appellatum. *Præf. adv. Hæres. c. 13.*

Ἀλλὰ ὁ ἓν Θεόν, καὶ ὁ ἓν υἱὸν αὐτοῦ καὶ λόγον — οὐβόμην, προσάγομεν τῷ Θεῷ, τῶν ὄλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ. *cont. Cels. lib. 8.*

Christum Jesum dominum, deum nostrum, sed Dei filium, hujus Dei qui & Unus & Solus est, conditor scilicet rerum omnium. *de Trin. c. 9.*

Est ergo Deus Pater, — solus originem nesciens. — Unus Deus. — Deus utiq; [& filius est,] procedens ex Deo, secundam personam efficiens, sed non eripiens illud Patri quod Unus est Deus: — Qui ex illo,

—The Son is begotten, and derives his Original from Him who is the One God.---For since the Principle or First Cause of all things, is That which is Unbegotten; (which God the Father only is;) this shows, that though He which is Begotten is also God, yet the One God is He whom the Son hath declared to be Unoriginated.---Whilst the Son acknowledgeth the whole Power of his Divinity to be derived from the Father, he declares the Father to be the One True Eternal God, from whom alone That divinity of the Son is derived.---The Son indeed is shown to be God, as having Divinity derived and communicated to him; and yet nevertheless the Father is proved to be the One God, as being the Communicator of That Divinity.

And Eusebius, in the following Passages, (which are most of them cited by Dr Cave in his Dissertation against Le Clerc in Defence of Eusebius's Orthodoxy:) The Son, saith he, hath his Divinity by Derivation from the Father, as being the Image of God; So that there is but One Divinity considered in Both, according to This Simili-

illo, qui est *Unus Deus*, originem nascendo contraxit.---Nam cum id sit principium cæteris, quod innatum est, (quod *Deus solus Pater* est, qui extra originem est;)---etiam si *Deus* est qui natus est, *Unum* tamen *Deum* ostendit, quem hic qui natus est esse sine origine comprobavit.---Dum filius totam divinitatis auctoritatem rursus Patri remittit, *Unus Deus* ostenditur verus & æternus *Pater*, a quo sola hæc vis divinitatis emissa &c. ---*Deus* quidem ostenditur *Filius*, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus *Unus Deus* pater probatur, --- qui dederat eam, &c. *Ibid. cap. 31.*

Τὸν δὲ---τὸ Θεὸν τὸ κα-
ταστα πατρὸς τὸ πατρὸς ἔχει,
ὡς ἀν' ἐκείνου τὸ Θεῶ. μὴδ' ἐκ'
ἀμοσῶν καὶ τὸ πατρὸς ἔχει καὶ
δεδοτῆθ' ἐπινοούμενος. ἐνὸς τε
ὄντος Θεῶ, τὸ κατ' ἐαυτὸν
ἀνδεχῶς καὶ ἀγεννῆτως ὄντος,
διὰ

rude, [namely, as the Light of the Sun, and of an Image of the Sun seen in a Glass, is but One;]

And there is but One God, viz. he who exists of Himself without Cause and without Original, and who is manifested by his Son as by a Glass and an Image.

And again: Though the Son (saith he) is by us acknowledged to be God, yet [properly speaking] there is but One God only; [or, there is but One, who is the Only God;] even He who Alone is Underived and Unbegotten, who hath his Divinity of Himself, and is the Cause both of the Son's Being, and of his being What he is, [viz. of his being God.] — This is the One God, even the Father of the only-begotten Son. — Is not He alone the One God, who acknowledges no Superior, no Cause of his Being; but hath his Divinity and Supreme Dominion absolutely of Himself, underived and unbegotten; and communicates to the Son, both his Divinity and Life? — whom the Son himself teaches us to acknowledge as the Only True God? [Joh. 17, 3.]

δια τῆς ὕψ, ὡς ἂν δι' ἐσό-
πλου καὶ εἰκόνος, ἐπιθεωρούμενος.
Demonstr. Evangel. lib. 5, c. 4.

Τὸ ὕψ πρὸς ἡμῶν ὁμολογούμενος Θεός, ὡς ἂν γενοίτο μόνος Θεός. ἐκείνός ὁ μόνος ἀναρχός καὶ ἀγέννητος, ὁ δὲ θεότητα δικίαν κεκτημένος, αὐτῷ τε πῶ ὡς καὶ τὸ ἐξ καὶ τὸ πῶς ἐξ γεγονώς αἰτιός. — ἔστις ὡς Θεός, ὁ πᾶς μονογενὴς πατὴρ. — ἐκὶς ὡς ἐκείνός μόνος, ὁ μηδένα ἀνέτερον, μηδὲ ἑαυτὸ αἰτίον ἕτερον ἐπιγραφόμενος; δικίαν δὲ καὶ ἀναρχὸν καὶ ἀγέννητον τὴν μοναρχικὴν Θεοῦ καὶ θεότητα κεκτημένος, καὶ πῶ ὡς τὸ ἑαυτὸ θεότητός τε καὶ ζωῆς μετὰ δός. — ὃν καὶ μόνον ἀληθινόν Θεόν ἡγεῖσθαι ἡμᾶς διδάσκει. De ecclesiast. Theol. lib. 1. c. 11.

And

And again: *The Son himself declares the Father to be even His God also.---- And therefore the Church preaches, that there is but One God.*

And again: *As all other things, so the Glory of his Divinity also has he received by communication from the Father, as a true and only Son. But the Father did not receive His from Any, but being Himself the Original and Fountain and Root of all Good, is therefore justly stiled the One and Only God.*

And again: *The Church preaches the One God, and that He is the Father and Supreme over All; and that Jesus Christ, is God of God.*

And again: *The Apostle stiles Christ the Image of God, that no Man might imagine Two Gods, but One only, even Him who is over All. For if there be One God, and there be None other but He; 'tis plain This must be He, who is made known by his Son as by an Image.*

And Athanasius: *One God, (saith he) and One [who is the] Word of God*

Ἀυτοὺς ὁ υἱὸς καὶ ἑαυτὸν ἱδὲ θεὸν
τὸν αὐτὸν πατέρα διδάσκει.
— διὰ δὴ ἓς Θεὸς τῇ Ἐκ-
κλησίᾳ — κηρύττεται. *ibid.*
lib. 2. c. 7.

Πάντα τὰυτα παρὰ τοῦ πα-
τρὸς λαβὼν, καὶ αὐτὸς τε καὶ ὁ
θεότης ὁ δόξαν, ὡς ἀνὴρ υἱὸς
γενήσιν καὶ μονογενὴς, εἰληρῶς
ἔχει Ἀλλ' ἐκ τοῦ πατρὸς παρὰ
τὴν εἰληρῶς πάντων ὧν αὐτοὺς ἀν-
ἀρχὴ καὶ πηγὴ καὶ εἰς αὐτὸν ἀνα-
δῶν, ἐκκύτως εἰς καὶ μόνον ἀνα-
γορεύοιτο ἀνὰ Θεός. *ibid.*

Ἡ ἐκκλησία τὸ ἓνα Θεὸν
κηρύττει, αὐτὸν καὶ πατέ-
ρα καὶ παντοκράτορα διδάσκει-
σα — καὶ Ἰησοῦν χριστὸν —
Θεὸν ἐκ Θεοῦ. lib. 1. c. 8.

Ἐπὶ αὐτὸν εἰκόνα τοῦ Θεοῦ,
ἵνα μὴ τις δύο Θεοὺς ὑπολάβῃ
ἱδὲ, ἀλλ' ἓνα τὸ ἐπὶ πάντων.
ὁ γὰρ ἓς Θεός, καὶ ἐκ ἐστὶν ἑτε-
ρος πλὴν αὐτοῦ. αὐτὸς ἀνὰ τὸ
διὰ τοῦ υἱοῦ ὡς δι' εἰκόνος γνω-
ριζόμενος. Lib. 1. c. 20.
§ 15.

Θεὸν — ἓνα, καὶ — ἓνα —
λόγον. *contra Gentes.*

And

And again : *The One and Only True God ; I mean, the Father of Christ.*

Again : *That Jesus Christ our Lord and God incarnate, is not the Father, nor, as the Sabellians would have it, [That same Person who is stiled] the Only God ; This the Holy Scriptures everywhere testify ; Declaring, that it was the Son of God, which came in the Flesh ; and that he always spake of his Father, and professed that he came forth from his Father, and was to return to his Father. In proof of which, there is no need to allege particular passages ; For (as I said) all the Gospels, and all the Writings of the Apostles tend to this very Point.*

Again : *There is but One God, because the Father is but One ; yet is the Son also God, having such a Sameness as that of*

Again : *Because He only [viz. the Father] is unbegotten, and He only is the Fountain of Divinity ; therefore He is stiled the Only God.*

Τὸν ἕνα καὶ μόνον ἀληθινὸν Θεόν, — λέγω ὃ καὶ τὸ χεῖρ πατέρ. Ibid.

Ὅσοι ὁ σαρκωθείς Κύριος καὶ θεὸς ἡμῶν Ἰησοῦς χεῖρς ὁ πατὴρ ἐκ ἑσιν, εἰδ' (ὡς ἐκείνοι φαίν) ὁ μόνος Θεός, ἀπασαι μαρτυροῦσιν αἱ θεῖαι γραφαί, ὅτι τὸ Θεὸ καὶ παρεγγεγονότα κηρύττειν, καὶ περὶ πατέρος αἰὶν διαλεγόμενον ἐπιδεικνύειν, παρὰ πατέρος ἐκκληυθέναι φέροντα, καὶ πρὸς πατέρα ἀπίναι. καὶ εἰδὲν δὲ μακρύνειν παρεπιδήμενον μαρτυρίας πάντα τὰς, ὡς εἶπον, καὶ οὐ μισθία καὶ αἱ τῇ ἀποστόλων γραφαί εἰς τὸ αὐτὸ συντρέχουσιν. οὐκ οὐκ Sabellianos.

Εἰς Θεός, ὅτι καὶ πατὴρ ἑστὶ θεός, καὶ υἱός, αὐτοῦ πάντα ἔχων εἰς υἱὸς μετὰ πατέρα. Ibid.

a Son to a Father.

Ὅτι μόνος ἐγέννητο, καὶ μόνος πληρὴ θεότητος. διὰ τὸν — τὸν ἕνα μόνον Θεόν. Ibid.

Again :

Again: What person, when he hears Him, whom he believes to be the Only God, say, This is my beloved Son; dares affirm, that the Word of God, was made out of Nothing?

And again: When therefore the Father is stiled the Only God, and the Scripture says that there is One God, &c.

And again: We acknowledge but One Original of Things; and affirm that the Creating Word has no other sort of Divinity, but That which he derives from the Only God, as being Begotten of him.

And again: The One God, is the Father; who exists by Himself, as being over All; and is manifested by his Son, &c.

And again: Because Christ is God of God, therefore the Scripture declares there is but One God: For, the Word being the Son of the One God &c.

And Hilary: The Son's being God, does not hinder the Father from being the One God; For He is therefore the One God, because he is Self-existent God.

Τίς ἀνθρώπων ἀκούσας πατρὸς τέττω, ὃν ἐπίστευσε μόνον εἶναι θεόν, λέγοντος, ἔτις ὅταν ὁ υἱὸς μου ὁ ἀγαπητός, τοιμήσει εἰπῆν, ὅτι ὁ θεὸς θεὸς λόγος ἔκ ἐκ ὄντων γέγονεν; De sententiâ Dionysii Alex.

Ὅτε γὰρ μόνον λέγεται πατρὸς θεός, καὶ ὅτι εἰς θεός ἐστι. &c. contra Arian. Orat. 3.

Μίαν ἀρχὴν οἰδαμέν, τὸν τε δημιουργὸν λόγον φάσκομεν ἔχειν τινὰ τρόπον ἔχειν θεότητα, ἢ ἢ τὸν μόνον θεόν, ἀπὸ τοῦ αὐτοῦ παρὰ γενέσθαι. Ibid.

Εἰς θεός ὁ πατήρ, ἐκ ἑαυτοῦ ὢν καὶ τὸ ἐν παντί εἶναι ἐν τῷ υἱῷ ὃ φανόμενος. &c. Ibid.

Ἐπειδὴ ἐκ Θεοῦ θεός ἐστι, διὰ τῆς εἰς θεός ἐν ταῖς δόξαις γραφαῖς καταγγέλλεται. τὸ εἶδος ὃ θεὸς υἱὸς ὢν ὁ λόγος. &c. contra Arian. Orat. 4.

Non enim Patri adimittur, quod Deus Unus sit, quia & Filius Deus sit; ob id unus Deus, quia ex se Deus. Hil. de Trin. lib. 4. And

And again: *We profess our Belief in One God; ——— because upon account of his Self-existence he [viz. the Father] is the One God.*

And Epiphanius: *Do you not perceive how these Words, There is One God, of whom are all things, and we in him, show there is but One Original of Things?*

And Gregory Nazianzen: *There is but One God; the Son and the Holy Ghost being referred to the One Cause, [Namely, as being divine persons by whom the One God, or One Cause and Original of Things, made and governs the World.]*

And Augustin: *But what shall we do (saith he) with that Testimony of our Lord? For 'twas the Father he spake to, and 'twas the Father he directed himself to, when he said; This is Life eternal, that they may know Thee the One True God.*

And, among later Divines, Zanchy: *The Father (saith he) is called the One and Only God, by way of Eminence.*

And the learned Bishop Pearson: *That One God (saith he) is Father of All; and to us there is but One God, the Father. Expos. on the Creed, pag. 26.*

Again:

Confitemur ——— Deum unum; ——— quin auctoritate innascibilitatis Deus unus est. *Id. de Synod.*

Ὁυχ ὁρᾷς, ὅτι ἓς θεός ἔστι καὶ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, πῶς ἢ μίαν ἀρχὴν σημαίνει; *Hæres. 57.*

Ἔς μὲν θεός, εἰς ἐν δέτιον καὶ ἡμεῖς καὶ ἅγιον πνεῦμα Θεοῦ ἀναφερομένων. *Orat. 29.*

Sed quid agimus de illo testimonio Domini? Patri enim dicebat, & Patrem nominaverat ad quem loquebatur, cū ait; *Hæc est vita æterna, ut cognoscant te Unum verum Deum. De Trin. lib. VI. cap. 9.*

Patrem sic vocari Unum & Solum Deum κατ' Ἑοχὴν. de trib. Elobim, lib. 5. c. 5.

Again: And thus to us there is but One God, the Father, of whom are all things; To which the Words following in the Creed may seem to have relation, The Father Almighty, Maker of Heaven and Earth. pag. 26.

And again: From hence He [viz. the Father] is stiled One God, (1 Cor. 8, 6; Eph. 4, 6;) the True God, (1 Th. 1, 9;) the Only True God, (Job. 17, 3;) the God and Father of our Lord Jesus Christ, (2 Cor. 1, 3; Eph. 1, 3;) pag. 40.

Again: I shall briefly declare the Creation of the World to have been performed by that One God, the Father of our Lord Jesus Christ. pag. 63.

And again: But as we have already proved That One God to be the Father; so must we yet further show That One God, the Father, to be the Maker of the World. p. 64.

And the Learned Bishop Bull: When He [viz. Socinus] affirms that all the Antients, 'till the time of the Nicene Council, believed the Father of Jesus Christ to be Alone the One True God; if This be understood of That Prebeminence of the Father, by which He Alone is of Himself [by Self-existence] the True God; we confess that this assertion is most True. But This makes nothing in favour of Socinus: And 'tis certain that This doctrine continued in the Church of Christ; not only 'till the Council of Nice, or a little after; but Always.

Cum dicit [Socinus] Vesteres omnes usq; ad Concilium Nicænum credidisse, Patrem solum Jesu Christi esse unum illum verum Deum; si de Patris prærogativâ, quâ ipse solus a Seipso Deus verus est, intelligatur, verissimum esse illud fatemur. Sed hoc pro Socino nihil facit: & certum est hujus dogmatis cognitionem non modò usq; ad tempora Concilii Nicæni, aut aliquantò post, sed semper in ecclesiâ Christi perseverasse. Defens. Proam, § 4.

S

Again:

Again: Which Subordination (saith he) of the Son to the Father, is expressed by the Nicene Fathers two ways: First, in their calling the Father, the One God; and then in their styling the Son, God of God, Light of Light.

Again: To an Arian Writer, who alledged that Polycarp, in his Prayer, manifestly styles the Father only, the True God and Maker of all things; and that he invoked Him through the Son, whom he calls only our High Priest; and lastly, that he so speaks, as to seem to acknowledge the Father only, to be the Supreme God: He replies; We readily grant, that the Father Alone is in some respect the Supreme God: namely because, as Athanasius speaks, He is the Fountain of Divinity; that is, He Alone is of Himself [by Self-existence] God; from whom the Son and Holy Spirit derive their Divinity: And that for this cause the Father is properly styled The True God, both in the Holy Scriptures, and in the Writings of the Ancients; especially where the divine Persons are mentioned Together.

Quæ a Patribus Nicænis bitariam exprimitur; quod Patrem vocent, & Deo; deinde quod Filium dicant, Sed & Deo, & Deo, & Deo. Ibid. § 11.

Imo, inquit, manifesti in eâ Polycarpus Patrem tantum Jesu Christi, Deum verum & omnium conditorem appellat; eumque per filium, quem Sacerdotem tantum nominat, invocat; ac denique ita loquitur, ut Solum Patrem pro Summo Deo agnovisse videatur: Fatemur, fatemur ultro, Patrem solum esse aliquo respectu Summum Deum, nempe quia, ut loquitur Athanasius, & deus & fons Divinitatis ipse sit, hoc est, Solutus à Seipso Deus, à quo divinitatem suam accipiant Filius & Spiritus Sanctus; Atque eadem de causa appellationem veri Dei Patri læpius tum in sacris literis, tum in Veterum Scriptis, præsertim quoties divine personæ simul nominantur, proprie tribuit. Defens. Sect. 2. cap. 3. § 10.

Again: *Justin Martyr* in his dialogue with *Trypho*, expressly affirms, that the Father is the Cause of the Son's Being. Upon which account, both *Justin* and the other *Ante-Nicene* Writers commonly call God the Father, by way of distinction, sometimes GOD absolutely, sometimes The One God, sometimes The God and Father of All, (according to the Texts, 1 Cor. 8, 4; Eph. 4, 6; Joh. 17, 3;) Namely, because the Father Alone is God of Himself [by Self-existence;] but the Son, is only God of God.

Again: They also [viz. the Fathers After the Council of Nice,] make no scruple to stile the Father The Origin, The Cause, The Author of the Son; nay, to call the Father therefore, The One God.

And again: Lastly, (saith he,) the *Antients*, because the Father is the Origin, Cause, Author, and Fountain of the Son; made no scruple to call Him the One and Only God: For thus even the *Nicene* Fathers themselves begin their Creed;

Justinus Martyr in *Dialogo* cum *Tryphone* expressè dicit Patrem esse Filio *αὐτοῦ τὸ εἶναι*, causam ut sit. Hinc eidem *Justino*, & cæteris scriptoribus *Ante-Nicænis*, solenne est Deum Patrem *διὰ τὴν αἰτίαν* appellare nunc Deum absolute, nunc Unum illum Deum, nunc Deum & Patrem omnium, (juxta scripturas, 1 Cor. 8, 4; Eph. 4, 6; Joh. 17, 3;) quia scilicet Solus Pater a se Deus est, filius autem Deus de Deo. *Defens. Sect. 4, cap. 1, § 2.*

Illi igitur intrepidè quoque Patrem dicunt Principium, Causam, Auctorem, filii; ipsumque adeò Patrem Unum illum Deum appellant, *ibid. § 3.*

Denique Veteres Deum Patrem, eò quòd Principium, Causa, Auctor, & Fons filii sit, Unum illum & Solum Deum appellare non sunt veriti. Sic enim ipsi Patres *Nicæni* exordiuorur suum Symbolum: *Credimus in Unum Deum, Patrem*

I believe in One God, the *Patrem omnipotentem* &c.
 Father Almighty, &c. *ibid.* § 6.

And Mr. Hooker: The Father Alone (says he) is originally That Deity, which Christ originally is not; For Christ is God, by being of God. *Ecclesiast. Pol. Book 5, § 54.*

And Dr. More: By the Term God, (saith he,) if you understand That which is First of all, in such a Sense as that All else is from Him, and He from None; the Son and Spirit cannot be said to be God in This Signification; because the Father is not from Them, but They from the Father. *Myst. of Godliness, Book 9, chap. 2.*

And the learned Dr. Payn: Had we gone no further (says he) than Scripture, the only Rule of our Faith, in this matter; and held, with That, that To Us there is One God, the Father, *1 Cor. 8, 6*; One God and Father of All, who is Above all, *Eph. 4, 6*; And had we known Him The Only True God, (as Christ calls him, *Joh. 17, 3*, not exclusively, but eminently and by way of Excellency and Prerogative, by which the Name and Title of GOD is peculiarly pradicated of God the Father in Scripture; — which is the great Reason given by the Fathers, of the Divine Unity, —) Had we considered this plain scriptural Account and Observation, that One God is spoken and pradicated of the Father, and meant of Him, when it is said both in the old Testament and in the New, The Lord thy God is One God, and there is none other but he, or besides him; we had not given occasion for That Objection of our Adversaries, against our Faith, of its implying a Contradiction, or of its setting up more Gods than One. The One God, whom we pray to in the Lords prayer, and in other Christian Offices and Addresses; whom we profess to believe in, in our Creed; and whom the Scripture calls so; is God the Father Almighty. And He hath an Only-begotten Son, &c. *Payn*

Sermon

§ 9. *of the Trinity.* Part II. 261

Sermon on Trinity-Sunday, June the 7th, 1696;
pag. 18.

Again: *The One God (saith he) is spoken of God the Father in Scripture, as I have shewn you; and as a great Many, and particularly Bishop Pearson upon the Creed observes; that "the Name of God taken absolutely, is often in Scripture spoken of the Father, and is in many places to be taken particularly of the Father; and from hence (says he) he is stiled One God, the True God, the Only True God: And This (he says further) is a most necessary Truth to be acknowledged, for the avoiding multiplication and Plurality of Gods."* He laying the Unity mainly here. as I have done. So that though the Son is God, and the Holy Ghost is God; which they are not often called in Scripture; (which rather reserves and gives the Name of GOD absolutely and peculiarly to the Father; as, GOD loved the World, GOD sent his Son, and the like;) yet Neither of them are meant by That One God, which the Scripture speaks of, when it speaks peculiarly of the Father. — The Word God, — generally (if not always) in Scripture, taken absolutely and spoken so of One God, is meant of God the Father. Which may give us such an Account of the Trinity and of the Unity, as may take off all the charge of a Contradiction. Since they are not One and Three; nor is each of them God, and All of them God or One God; in the same respect, sense and meaning of the Words; but in different. — The Father is the Only Self-existent unoriginated Being, the Cause and Root of the other Two, as the Antients often call him; and so is The most absolutely Perfect Being, and God in the highest Sense: And the Scriptures, Creeds, and Christian Offices, call him so absolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and so is not *Auſe de*, or God in

That Sense as the Father who is from None; but is God of God &c. Ibid.

Again: He is not indeed God the Father, or God from None, *Auct. &c.*: (In That Sense, we believe in One God, the Father Almighty; and to Us there is but One God, the Father, as the Apostle speaks, 1 Cor. 8, 6; And Christ is the Son of this God the Father, who had his Being and Nature from him:.) But he is God of God, &c. Serm. on Sept. 21, 1696, pag. 87.

Again: The Father (saith he) is the Only Self-existent, unoriginated Being; ——— and so, in the words of a Right Reverend and Excellent Person, God in the highest Sense. — The Word Deus, [God,] as it signifies a Self-existent, unoriginated Being, ——— is predicated Only of God the Father; and not, secundum eandem rationem [upon the same Account,] of the other two divine Persons, Neither of which are Self-existent and unoriginated, nor God in the highest Sense of *Auct. &c.*:

—— But He [viz. the Father] ——— is called eminently and absolutely, and by way of Excellence and Prerogative, The One God, and, in the Words forequoted, God in the highest Sense. Letter from Dr. P. to the Bishop of R. in Vindication of his Sermon on Trinity-Sunday, pag. 15, 16, 17.

And again: This is the Explication of the Antients, which they hold; with this more plain scriptural Account of the Trinity, that needs no explication: One God the Father, with an only-begotten Son, &c. Post-script, pag. 26.

Lastly, the Learned Author of the History of the Apostles Creed: This Clause (saith he) of One God, was inserted in the Creed,] to require our Belief, That there is but One Infinite, Supreme, Beginningless, and Eternal God; and that This One God, and none Other, was the Father of our Lord Jesus Christ, and of all other Beings whatsoever, Almighty, Maker of Heaven and Earth. So that this Expression of One God, is to be understood

understood either absolutely, without regard to any other Article in the Creed; and so it denotes our Faith, that there is but one Eternal, Independent, Self-existent God: or relatively, as it hath reference to what immediately follows; and so it signifies, that One and the same God, and not a different or diverse Being from him, is The Father Almighty, Maker of Heaven and Earth.

§ X.

Whenever the Word, *God*, is mentioned in Scripture, with any High *Epithet*, *Title*, or *Attribute* annex'd to it; it generally (if not always) means the *Person of the Father*.

See the Texts, N° 337 — 441. Wherein He is stiled;

The Lord of Heaven and Earth, N° 337, 365.

The God of Israel, N° 338.

The Living God, N° 339, 341, 384, 361, 370, 378, 379, 385, 390, 391, 394, 397, 400, 401, 403, 406, 422.

The Good God, N° 340.

The Power, N° 342.

The most High God, N° 343, 350, 360, 364, 398.

The Blessed, N° 344.

The Highest, N° 345, 346, 348, 349.

The Mighty One, N° 347.

Who is above all, N° 382.

Whom no man hath seen or can see, N° 351, 352, 353, 393, 409.

The True and Only True God, N^o 355, 385, 410.

The God of Abraham, Isaac and Jacob, N^o 356.

That made Heaven and Earth, &c. N^o 357, 361, 365, 425, 428.

The God of our Fathers, N^o 356, 358, 366.

The God of Glory, N^o 359.

Which searcheth the Hearts, N^o 362, 386, 369*.

Which doth or maketh all things, N^o 363.

The Uncorruptible God, N^o 367.

Which raiseth the dead and quickneth all things, N^o 368, 377, 392.

Who raised up Jesus our Lord from the dead, N^o 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 904, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975.

The Lord of Hosts, N^o 371, 405.

Of whom, and through whom, and to whom are all things, N^o 372.

The God of Peace, N^o 373, 374, 381, 383, 387, 404.

The Everlasting God, N^o 375.

The Only Wise God, N^o 376, 389, 412.

The Lord God Almighty, N^o 380, 414, 416, 427, 429, 432, 434, 435, 436, 440.

Which worketh all things after the Counsel of his own Will, N^o 382.

The Invisible God, N^o 384, 389, 402.

The Blessed God, N^o 388.

The King eternal, immortal, &c. N^o 389.

The Blessed and Only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the Light which no Man can approach unto, &c. N^o 393.

The Great God, N^o 395, 437.

The Majesty on high, and in the Heavens, N^o 396, 399.

The

The Excellent Glory, N° 407.

The Holy One, N° 408.

The Only Supreme Governor, N° 411.

He which *is*, and which *was*, and which *is to come*,
N° 413, 414, 416, 427, 431.

Which *sitteth on the Throne*, N° 415, 417, 418,
421, 423, 424, 435, 439.

Which *liveth for ever and ever*, N° 417, 419, 425,
430.

Who *created all things*, and for whose pleasure they
Are, and were created, N° 417.

Supreme, Holy and True, N° 420.

The God of Heaven, N° 426, 433.

Who Only is the Holy One, N° 429, 431.

From whose Face, the Earth and the Heaven fled a-
way, N° 438.

The Lord God of the Holy Prophets, N° 441.

§ XI.

The Scripture, when it mentions *GOD*,
absolutely and by way of Eminence, always
means the *Person of the Father*.

See the Texts, N° 18——336.

Notes on § II.

This is the Language, not only of Scripture, but
also of all Antiquity.

Thus

Thus Justin Martyr: *Ἡ δὲ πρώτη δύναμις μετὰ τὴν Πατέρα πάντων καὶ διοικήτις Θεός, καὶ υἱός, ὁ λόγος Θεοῦ.* *Apol. 2.*
The first Power (saith he,) next after GOD who is the Father and Supreme Lord of all things, is the Word, which is also his Son.

And Tatian: *Τῆς τελευτῆς τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ.* *Lib. 2.*
Trinity, (saith he,) namely, of GOD, and his Word, and his Wisdom.

And Origen: *Ἄλλ' αἰδανόμενοι γε καὶ ἀφ' ὧν ὑπερέχῃ ὑπερέχουσιν θεο-τητι τοῦ Θεοῦ, ἔτι δὲ καὶ τοῦ μοχλοῦ αὐτοῦ ὑπερέχοντος τὰ λοιπά.* *contr. Cels. lib. 3.*
he) acknowledge the unspeakably supereminent Divinity of GOD; and moreover That of his only-begotten Son also, who excelleth all other Beings.

[Of these Words, the learned Bishop Bull sets down the following translation: (*Sed quod agnoscamus Dei & filii ejus unigeniti inenarrabili præstantiâ præcellentem Divinitatem, quæ cetera omnia longè post se relinquit: That is: We acknowledge the Divinity of God and his only Son, to be unspeakably supereminent, and far excelling all other things.*) But This Translation quite spoils the Emphasis of what Origen intended to say; by running the two distinct members of the Sentence, into one; and wholly omitting the words, (*ἔτι δὲ, and moreover;*) and rendring *ὑπερέχοντος* as if it had been again *ὑπερέχουσιν*.]

And Athanasius: *Τὸν δὲ πάντος νοῦν ἡγεμόνα ἀνάγκη Θεόν, καὶ ὅτεον ἓνα καὶ πολλόν, καὶ — ἓνα τὸν αὐτοῦ [διανοομήσεως] ἀρχόντα καὶ ἡγεμόνα ἀρχόντος.* *contr. Gentes.*
GOD the Governor of the Universe; and that He is One, and not Many: And One Word of God, which is the Lord and Ruler of the Creation.

Again :

Again: Not, as GOD himself is far above All, so also is the way to Christ far off and beyond us.

Again: Concerning the eternal Existence of the Son and the Spirit, with GOD.

Again: When you reason concerning GOD, and the Word, and the Spirit.

Again: By the Son, and in the Spirit, did GOD create, and does preserve all things.

And again: The Spirit being in the Word; 'tis manifest that consequently through the Word, it was in GOD.

And the Council of Sir-mium: The Head, which is the Original of All things, is the Son; but the Head, which is the Original of Christ, is GOD.

And Hilary: For the Head of All, is the Son; but the Head of the Son, is GOD.

And Basil: As there are many Sons, but One properly the True Son; so, though all things may be said to be from GOD, yet the Son is in a peculiar

Ἰουχ, ὥσπερ ὅτιν αὐτὸς ὁ θεὸς ὑπεράνω πάντων, ἢ πρὸς τὸτον ὁδὸς πόρρωθεν καὶ ἔξωθεν ἡμῶν ὄντιν. *Ibid.*

Περὶ τῆ αἰδίου ὑπάρξεως τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ συνθεῶν. *contr. Sabellianos.*

Ὅτε διαγοῖ περὶ Θεοῦ, καὶ τοῦ λόγου, καὶ τοῦ πνεύματος τοῦ συνθεῶν. *Ibid.*

Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι τὰ πάντα ὁ Θεὸς συνεστήσατο καὶ συνέχων διαφυλάττει. *Ibid.*

Τὸ πνεῦμα τοῦ ὄντος ἐν τῷ λόγῳ, διόλον ἄν εἴη καὶ ἐν τῷ Θεῷ ἦν διὰ τοῦ λόγου τοῦ πνεύματος. *Epist. ad Serap. altera.*

Caput, quod est principium omnium, Filius; caput autem, quod est principium Christi, Deus. *apud Hilar. de Synod.*

Caput enim omnium, Filius; sed caput Filii, Deus. *Ibid.*

Ὅτι πολλοὶ καὶ υἱοὶ, ὅς ἐστι ὁ ἀληθινὸς υἱὸς, ἢ τὸ καὶ πάντα λέγεται καὶ τὸ Θεῷ, ἀλλὰ κυρίως ὁ υἱὸς ἐκ τοῦ Θεοῦ, καὶ τὸ πνεῦμα ἐκ τοῦ Θεοῦ ὁ καὶ υἱὸς ἐκ τοῦ πατρὸς γεννητῶς. τὸ πνεῦμα

manner from GOD, and the Spirit in a peculiar manner from GOD; the Son from the Father by generation, the Spirit from God in an ineffable manner.

Again: But the Title of Unbegotten, [or Self-existent,] no man can be so absurd as to presume to give to any other than to the Supreme GOD; no, not even to the Son himself.

And Theod. Abucara, cited by Bishop Pearson: The Apostles (saith he) and almost All the Scriptures, when they mention GOD absolutely and indefinitely, and commonly with an Article [ὁ Θεός,] and without any personal distinction; mean the Father.

And, among modern Divines, Calvin: We freely confess, (saith he,) that the Name, GOD, by way of Eminence, is properly ascribed to the Father.

And Flac. Illyricus: 'Tis to be observed, (saith he,) that St Paul in his epistles commonly styles the Father, GOD; and Christ or the Son of God, Lord:

Because, in the mystery of our Redemption, the Supreme Dignity is ascribed to the Father, as the True God. — And

πνεῦμα ἀρρήτως ἐκ τοῦ Θεοῦ.
Homil. 27. contr. Sab. & Arium.

Ἀγέννητον ὃ. ἐδίδετο ἔως ἔξω πάντεσσι ὅτι τὸ φερόμενον, ὡς ἐπὶ τολμήσαι ἔτερον πλὴν τοῦ Θεοῦ ὅτι ὁλων περσαγορεύσαι. ἀλλὰ μὴν ἐδὲ ὅτι. contr. Eunom. l. 3.

Ὅθεν οἱ ἄποστολοι, καὶ πάντα χεῖρον ἢ ἁγία γραφή, ὅταν εἴπῃ, ὁ Θεός, ἔως ἁπλῶς καὶ ἀδιορίστως, καὶ ὡς ἐπὶ πάντων συνᾶδεν, καὶ χωρὶς ἰδιώματος ὑποστατικῶ, καὶ πατέρα δηλοῖ.
Abucara Opusc.

Ingenue tradimus κατ' ὑπερβολὴν Dei nomen Patri proprie ascribi. Calv. in Valent. Gent.

Observandum autem est, quod plerumque Paulus in suis epistolis nomen Dei, Patri; Domini autem, Christo seu Filio Dei tribuit: — Ideo quod in mysterio Redemptionis, Patri summa dignitas ut Vero Deo tribuitur. — Hæc est causa quod in novo Testamento plerumque

This is the reason, why in the New Testament the First Person only is usually stiled GOD. *que tantum prima persona vocetur Deus. Clavis Script. in voce, Deus.*

And the learned Bishop Pearson: *It is to be observed, (saith he,) that the Name of GOD, taken absolutely, is often in the Scriptures spoken of the Father; As when we read of GOD sending his own Son; of the grace of our Lord Jesus Christ and the Love of GOD: And generally, wheresoever Christ is called the Son of GOD, or the Word of GOD; the name of GOD is to be taken particularly for the Father, because he is no Son but of the Father. From hence he is stiled One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ. Which, as it is most True, and so fit to be believed, is also a most Necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and Plurality of Gods: For if there were more than One which were from None, it could not be denied but there were more Gods than One. Wherefore This Origination in the Divine Paternity, hath antiently been looked upon as the Assertion of the Unity. p. 40.*

Again: *As we believe there is a God, and That God Almighty; as we acknowledge That same GOD to be the Father of our Lord Jesus Christ, and in Him of Us: So we also confess that the same GOD the Father, made both Heaven and Earth. pag. 47.*

And again: *I acknowledge This GOD, Creator of the World, to be the same GOD who is the Father of our Lord Jesus Christ.*

And the learned Bishop Bull: *God the Father, (saith he,) who was usually by the Catholicks of that Age, [viz. in Origen's time,] called, by way of distinction*

Deum Patrem, qui distinctior solebat ab ejus ævi Catholicis in hæc hæc Deus, universorum Deus, appellari. Sect. 2. cap. 9. § 12.

on, The Supreme GOD, [or, The GOD of the Universe.]

And again: For which reason *a se*, [viz. because the Father Alone is God of Himself, or Self-existent;] the Writers before the Time of the Council of Nice, when they mention the Father and the Son together, generally give the Name, GOD, to the Father; styling the second Person, either the Son of God, or our Saviour, or our Lord, or the like.

Quam etiam ob causam, [scil. quia Solus Pater *a se Deus* est,] Scriptores isti, (viz. Ante Nicæni,) quoties Patrem & Filium simul nominant, nomen DEI Patri ferè attribuunt; alteram personam titulo vel Filii Dei, vel Servatoris, vel Domini, vel aliâ simili appellatione designantes. Id. Sect. 4. cap. 1. § 2.

And the learned Dr Payne: I doubt not but the Great GOD, and my Blessed Saviour, and their Holy Spirit, &c. Letter from Dr P. to the Bp of R. in Vindicat. of his Sermon on Trinity-Sunday, pag. 21.

§ XII.

The Son (or second Person) is not Self-existent, but derives his Being or Essence, and All his Attributes, from the Father, as from the Supreme Cause.

See the Texts, N^o 619, 769, 798, 801, 937, 950, 953, 986, 992.

Notes

Notes on § 12.

Thus Basil: But the Title of Unbegotten, [or Self-existent,] no man can be so absurd as to presume to give to any other than to the Supreme God; no, nor even to the Son himself.

And the learned Bishop Bull: They (says he) who contend that the Son can properly be stiled God of Himself, [or Self-existent;] their Opinion is contrary to the Catholic Doctrine.

And again: The Council of Nicaea itself decreed, that the Son was only God of God: Now He that is only God of God, cannot without a manifest contradiction be said to be God of Himself, [or Self-existent.] — I earnestly exhort all pious and studious young Men, to take heed of such a Spirit, from whence such things as these [viz. ridiculing the distinction between God Self-existing, and God of God,] do proceed.

See above, § 5; and below, § 34.

Ἀγέννητον δὲ, ἐδὲς ἕως
ἔξω παντελῶς ὄχι τῷ θεῷ,
ὥστε τολμῆσαι ἕτερον πλὴν τοῦ
Θεοῦ τῶν ὄλων προσαγορεύσαι
ἀλλὰ μὴν ἐδὲ μόνον. *Contr.*
Eunom. lib. 3.

Qui filium propriè dici
posse autètheon, hoc est, a
seipso Deum, pertinaci studio
contendant: Hæc confes-
sionem — Catholico con-
sensui repugnat. *Defens.*
Sect. 4. cap. 1. § 7.

Ipsa Synodus Nicæna
decrevit, Filium esse Deum
de Deo: Qui verò Deus de
Deo est, dici non potest
a seipso Deus sine mani-
festa contradictione. —
Piam ac studiosam juven-
tutem seriò hortor, ut a
spiritu sibi caveat, ex quo
talina profecta fuerint. *Ibid.*
§ 8.

§ XIII.

In what *particular Metaphysical Manner*, the Son derives his Being or Essence from the Father, the Scripture has no where distinctly declared; and therefore men ought not to presume to be able to define.

See the Texts, N° 619, 658.

See beneath, § 21.

Notes on § 13.

For *Generation*, when applied to God, is but a *figurative Word*; signifying only in general, *immediate derivation of Being from God himself*: And *Only-begotten*, signifies, *being so derived from the Father in a singular and inconceivable manner, as thereby to be distinguished from all other Beings*.

'Tis observable that St *Jahn*, in That passage, where he not only speaks of *the Word* before his Incarnation, but carries his Account of him further back, than any other place in the whole New Testament; gives not the least Hint of the *Metaphysical Manner*, how he derived his Being from the Father; does not say He was *created*, or *emitted*, or *begotten*, or was an *emanation* from him; but only that he *WAS*, that he *WAS* in the Beginning, that he *WAS* with God, and that he was [*God*] Partaker of Divine Power and Glory with and from the Father before the World Was.

Accordingly

Accordingly Irenæus :
*If any one (saith he) inquire of us, How then was the Son produced by the Father? We answer that This his Production, or Generation, or Speaking forth, or Birth, [alluding, I suppose, to the Hebrew Phrase, *adaperiens vulvam,*] or how else soever you in words endeavour to express his generation, which in reality is ineffable; it is understood by no man, neither by Valentinus nor Marcion, neither by Saturninus nor Basilides, neither by Angels nor Archangels nor Principalities nor Powers, but by the Father only which begat, and by the Son which is begotten of him. Wherefore, since his generation is*

And Novatian : *Of whom, and by whose Will, was generated The Word His Son. The Secret Manner of whose sacred and divine Generation, neither have the Apostles known, nor the Prophets discovered, nor the Angels understood, nor any Creature comprehended: It is known only to the Son, who understands the Fathers*

Siquis itaque nobis dixerit, Quomodo ergo filius prolatus a patre est? dicimus ei, quia prolationem istam, five generationem, five nuncupationem, five adaptionem, [tis observable He does not add, five creationem,] aut quomodolibet quis nomine vocaverit generationem ejus inenarrabilem existentem, nemo novit, non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, nec principes, neque potestates, nisi Solus qui generavit pater, & qui natus est filius. Inenarrabilis itaque generatio ejus cum sit, &c. lib. 2, cap. 48.

ineffable, &c.

Ex quo, quando ipse voluit, Sermo Filius natus est. — Cujus sacræ & divinæ Nativitatis Arcana nec Apostolus didicit, nec Prophetes comperit, nec Angelus scivit, nec Creatura cognovit: Filio soli nota sunt, qui Patris secreta novit. De Trinit. c. 31.

Secrets.

T

And

And Alexander Bishop of Alexandria: *The Pious Apostle St John*, (saith he,) considering that the *Manner of Existence of God the Word*, was far different from That of the things created by Him; avoided saying of Him, that he was Made; [but said only, that he WAS.] Not as if he were Self-existent; (For Nothing is Self-existent besides the Father;) but because the ineffable Manner how the Only-begotten God received his Subsistence, is far beyond the comprehension not only of the Evangelists, but probably even of the Angels also.

———— For if the Knowledge of many things vastly inferior to This, be hid from humane Understanding; —

how dare any man curiously pry into the Manner how God the Word received his Subsistence; concerning which the Holy Ghost saith, Who shall declare his generation?

And Eusebius: *The Church* (saith he) preaches Jesus Christ, the only-begotten Son of God, begotten of his Father before all Ages: being, not the same Person with the Father; but having a real Subsistence and Life of his own, and being with him as his Son; God of

Μακεδὼν γὰρ θεωρήσας τὸ θεῶν λόγος τὸ ἦν, καὶ ὑπεράβηεν τὴν γεννητῶν διανοίαν, ὁ εὐλαβέστατος Ἰωάννης, ῥήσιν αὐτῶ καὶ ποίησιν ἀπηξίωσεν ἐπ' αὐτῶν — Οὐχ ὅτι ἀγέννητος ἦν, (ἐν γὰρ ἀγέννητον ὁ πατήρ)· ἀλλ' ὅτι διανοίας μὴ τῆς εὐαγγελιστῶν, τάχα ὅ καὶ ἀγγέλων καταλήψεως ὑπερέπεκειν· ὅθεν ἡ τῶ μονοθῆος θεῶ ἀνεκδήνητος ἰσότης αἰσῖς. — Ἐἰ γὰρ ἐτέρων πολλῶν ἡ γνώσις, καὶ τέτων ἀσυγκρίτως κολοβωτέρων, κρύπται καὶ ἀνθρωπίνῃ κατὰληψιν — πῶς ἂν περιεργασαίτο τις καὶ τὸ θεῶ λόγος ὑπὸ σασιν, — περὶ ἧς τὸ περρητικὸν πνεῦμα φησι, καὶ γενεὰν αὐτῶ τίς διμυήσεται; Erist. ad Alex. apud Theodori. lib. 1, cap. 4.

τὸν θεῶ μονοθῆ Ἰσοῦν Χριστὸν ὁ θεῶ δίδωσι, καὶ περὶ πάντων αἰώνων ἐκ πατρὸς γεννημένον καὶ τὸ αὐτὸν ὄντα τῷ πατρὶ καὶ ἑαυτὸν ὅ ὄντα καὶ ζῶντα, καὶ ἀληθῶς ὃν σωόντα, θεὸν ἐκ θεῶ, καὶ φῶς ἐκ φωτός, καὶ ζῶν ἐκ ζωῆς· ἀλέκτοισι καὶ ἀρρήτοις καὶ παντάπασιν ἀγνώστοις ἡμῖν, καὶ ἀκαταλήπτοις λόγοις, ἐκ τῶ

God, Light of Light, Life of Life: Begotten of the Father after an unspeakable & ineffable and so wholly unknown and unconceivable manner, for the Salvation of the World.

And again: If any one (saith he) will be so curious as to inquire, How God begat the Son; the Boldness of this Question is justly reprov'd by him that said, (Ecclus. iii, 21.) seek not out the things that are too hard for thee, neither search the things that are above thy strength; But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. He that would presume to go further; let him himself first show, how and in what manner those things, which he says were made out of nothing, received their Subsistence, having before had no Being at all. For as This is impossible in Nature, for

And Basil: Thou believest that he was begotten?

πατρὸς, ἐπὶ σαρκείᾳ ἢ ὅλων, γεννημένον. De Eccles. Theol. lib. 1, c. 8.

Ἐἰ δὲ περὶ γὰρ ζοιτοῖ τις, καὶ πῶς ἂν γεννησεν ὁ Θεός; — τὸ τολμηρὸν δὲ πᾶσι κατασιγάσῃ ὁ φήσας· ἐαδύτερά σε μὴ ζήτηι, καὶ ὑψηλότερά σε μὴ ἐξέταζε· ἀπερσείδῃ σοι, ταῦτα διανοῦ· ἐγὼ δὲ σοὶ χρεῖα ἢ κρυπτῶν. — Τὸν περὶ τέρῳ χωρεῖν τολμῶντα — πειδέτω λέγων· περὶ τὸν αὐτὸς, ἀλλὰ δὴ φησιν· ἔκ ὄντων γεγονέναι, πῶς καὶ τίνα τέλει ὑπέστη, μηδ' αὖ μὴ μηδ' αὖ μὴ ὄντα πρῶτον. — Ὡς περὶ δὲ τὰ τοῦ φύσει ἀμήχανον, ὅσον ἐπ' ἀνθρώποις, — ἔτω καὶ πολὺ πλέον ἢ τὸ μονογενὲς αὐτῷ γεννησὶς ἀνεξερδύνητ· καὶ ἀνεξιχνίαστ· ἂν εἴη, ἐχ' ἡμῖν (ὡς ἂν φαίη τις) λόγοις, ἀλλὰ καὶ πάσαις ἢ κρείττωσιν ἢ καὶ ἡμᾶς διωάμεσιν. De Eccles. Theol. lib. 1. cap. 12.

Men to explain; so, and much more, the Manner how the only-begotten was produced, is Unsearchable and Inscrutable, not only to Us (as a Man may say,) but also to all the Powers far beyond us.

Πιστεύεις ὅτι γεννῶν; καὶ ζήτηι, πῶς. Ἐἰ δὲ ἐνδύχῃ
T 2 ζή-

Do not inquire, how. For, as it is vain to inquire how He that is Unbegotten, is Unbegotten; so neither ought we to inquire how He that is Begotten, was Begotten. — Seek not what

cannot be found out. — Believe what is written; search not into what is not written.

ζητεῖν ὁ ἀλόγιστος πῶς ἀλόγιστος ἐστὶν ὁ Ζητῶν, καὶ ὁ γεννημένος πῶς γεννημένος. — Μὴ ζήτετε τὰ ἀνδραγέτα. — Τοῖς γεγεμεμένοις πείθετε τὰ μὴ γεγεμεμένα, μὴ ζήτετε. Homil. 29.

§ XIV.

They are therefore equally worthy of Censure, who either on the one hand presume to affirm, that the Son was made (ἐξ ἐκ ὕλης) out of Nothing; or, on the other hand, that He is the Self-existent Substance.

Notes on § 14.

That the Son is not Self-existent, see above in § 12.

That, on the other hand, the Antients were careful not to reckon Him among Beings made (ἐξ ἐκ ὕλης) out of Nothing, but (on the contrary) thought themselves oblig'd to keep to the Scripture-language, which stiles him *The only-begotten of the Father*, and (πρωτόγονον) *The first-born*, (not πρωτότιστον *The first-created*) of every Creature; may be judged from the following passages.

The Son of God (saith the Pastor of Hermas) is *antienter than All Creatures*,

Filius quidem Dei omni creaturâ antiquior est, ita ut in consilio Patri suo ad-

insomuch that he was present in Consult with his Father at the Making of the Creature, [or, at the Creation.]

And Ignatius : Who (saith he) WAS with the Father, [or, as it is in the other Copy, was begotten of the Father,] before all Ages ; and appeared at the End of the World.

And again : If any one confesses the Father, and the Son, and the Holy Ghost ; and praises the Creation, [viz. acknowledges all the Creatures of God to be good,] &c.

And Justin Martyr : But the Son of the Father, even he who alone is properly called his Son, The Word which was with him and was begotten of him before the Creation, because by Him He in the Beginning made and disposed all things ; He &c.

And again : But This Person who was really begotten and produced of the Father before all Creatures were made, was with the Father, and the Father conversed with him.

And in all other places of his Works he speaks with the like caution ; calling Christ, *πρωτότοκον* & *Θεὸν πρὸ πάντων κτισμάτων*, the first-begotten of God before all

adfuerit ad condendam creaturam. Simil. 9.

Ὁς πρὸ αἰώνων Θεὸς Πατὴρ ἦν, [in the larger Copy, *Θεὸς πατὴρ ἡννοθεὶς*,] *καὶ ἐν τέλει ἐφάνη*. *Ad Magnes. epist. contractior*, § 6.

Ἐάν τις πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῇ, καὶ ᾗ κτίσιν ἐπαίνῃ, &c. *Epist. ad Philadelph. largior sive interpol.* § 6.

Ὁ δὲ υἱὸς ἐκεῖνος, ὁ μόνος λεγόμενος κυρίως υἱός, ὁ λόγος πρὸ ἅβ ποιημάτων καὶ σωῶν καὶ ἡνωμένων, ὅτι ᾗ ἀρχῇ δι' αὐτὸς πάντα ἐκτίσεν καὶ ἐκόσμησεν. *Apol. 1.*

Ἀλλὰ τὸ τοιοῦτον ὄντι ὑπὸ τοῦ πατρὸς προβληθέν ἡννομα πρὸ πάντων ἅβ ποιημάτων σωῶν τὰ παλαιά, καὶ τὸ τοιοῦτον ὁ πατὴρ προσομιλεῖ, [forte *προσομιλεῖ*.] *Dial. cum Tryph.*

Creatures ; and, *ἄνθρωπος πρὸ πάντων ἀπλῶς τῷ κτισμάτων*, a Person begotten absolutely before all Creatures ; and the like.

And Irenæus, reckoning up the several Words, by which the Generation of the Son [or Word] might be expressed ; such as *Pro- duction, Generation, Speaking forth, or Birth* ; did not think fit (as I before observed) to add, *Creation*.

Origen calls the Son, (*πρεσβύτερον πάντων τῶν δημιουργμάτων*, contr. Cels. lib. 1.) *antienter than All Creatures*, (so the learned Bp Bull translates the Words ; in like manner as the phrase, *Πρῶτός μου*, in St John, must be rendred, *Before me* :) But I think the Words should rather be rendred, *the Antientest of All Derivative Beings* : For so the Word [*δημιουργημα*] may be understood in a larger Sense ; as appears from that passage in *Athanasius contra Gentes*, [*τῷ καὶ τῷ κτισμῶς κύριον, καὶ πάσης ὑποστάσεως δημιουργόν*, *The Lord of all Creatures, and the Author of every Subsistence* ;] where he calls God the [*δημιουργός*] *Author of* [*ὑποστάσεις*] *Subsistencies*, which are distinguished from [*κτίσις*] *the Creature*.

And Eusebius : *The Church* (saith he) *preaches One God, and that He is the Father and Supreme over all : The Father indeed of Christ alone, but of all other things the God and Creator and Lord.*

And Athanasius : *What person*, (says he,) *when he hears Him, whom he believes to be the Only God, say, This is my beloved Son ;*

Prolationem istam, five Generationem, five Nuncupationem, five Adaptionem. Lib. 2. c. 48.

Ἡ ἐκκλησία τὸ ἕνα θεὸν κηρύττει αὐτὸν ἕν καὶ πατέρα καὶ παντοκράτορα διδάσκουσα πάντας ὡς ἑνὸς καὶ χειρὸς μόνου, καὶ τῷ λοιπῶν ἀνθρώπων θεὸν καὶ κτίστην καὶ κύριον. De Eccles. Theol. lib. 1. c. 8.

Τίς ἀνθρώπων ἀκούσας τοῦ λόγου οὗ ἐπίστευσε μόνον ἕν θεόν λέγοντι, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός. ταμίης ἐπιπλήν, ἔτι ὁ τῷ θεῷ λόγος καὶ ἐκ οὗ

daves affirm that the Word τὸν λόγον ; De sentent.
of God was made out of No- Dionys. Alexand.
thing ?

§ XV.

The Scripture, in declaring the *Sons Derivation* from the Father, never makes mention of any Limitation of *Time* ; but always supposes and affirms him to have existed with the Father *from the Beginning*, and *before All Worlds*.

See the Texts, No 567, 569, 574, 584, 586, 588, 591, 607, 612, 619, 641, 642, 658, 666, 667, 668, 672, 686.

See above, § 2 ; and below, § 17.

§ XVI.

They therefore have also justly been censured, who pretending to be wise above what is written, and intruding into things which they have not seen ; have presumed to affirm [ὅτι ἦν ὅτε ἐκ ἡν] *that there was a time when the Son was not*.

See beneath, § 17.

§ XVII.

Whether the Son derives his Being from the Father, by *Necessity of Nature*, or by the *Power of his Will*, the Scripture hath no where expressly declared.

Notes on § 17.

Yet it cannot be denied but the Terms [SON and BEGET,] seem rather to imply an *Act of the Will*. And, since the Attributes and Powers of God are as eternal as his Being; and there never was any Time, wherein God could not will what he pleased, and do what he willed; it will not at all follow, that That which is an Effect of his *Will and Power*, must consequently be limited to any definite Time. Wherefore not only those Antient Writers who were esteemed *Semi-Arians*, but also the learnedest of the most *Orthodox* Fathers who asserted the eternal generation of the Son, did yet nevertheless assert it to be an *Act of the Fathers eternal Power and Will*.

Him (saith Justin Martyr) who, by the Will of the Father, is God; the Son and Messenger of the Father.

Ἐκείνον ὃ καὶ βουλὴν ἔχει καὶ θεὸν ὄντα, ὃν αὐτὸς καὶ ἀγγελον. Dial. cum Tryph.

Again: For he hath all these Titles [before mentioned, viz. that of Son,

ἔχει δὲ πάντα προσωνυμίας, ἐν ᾧ ὑπακούειν τῷ πατρὶ καὶ ἐν τῷ ἀπο

Wisdom, Angel, God, Lord, and Word,] from his ministering to his Fathers Will, *Ibid.*

and from his being begotten of the Father by his Will.

Again: And that he was produced from the Father before All Creatures, by his Power and Will. *Kai per' pantōn poiēmátōn apō tēs patros dyámei autēs k' eulē perelthonta. Ibid.*

And in That remarkable passage, where he compares the Generation of the Son from the Father, to One Light derived from another ; he adds, I have said That This Power [meaning the Son] was begotten of the Father, by his Power and Will. *Ἐπὼν τ' δώαμιν ταύτην γελῶντος ἀπὸ τ' πατρὸς, δώαμεν k' βελῇ αὐτῶ. Ibid.*

Irenæus frequently styles the Son, [*eternum Dei Verbum*] the eternal Word of God ; and affirms, that [*semper cum Patre erat*] he always was with the Father, that [*adest ei semper*] he is always present with the Father, that [*semper cōexistebat Patri*] he did always co-exist with the Father ; and blames those who did [*prolationis initium donare*] ascribe a Beginning to his Production : And yet (I think) there is no passage in This Writer, that supposes him to be derived from the Father by any absolute Necessity of Nature.

Origen speaks Thus concerning the Time of the Sons generation, These Words, Thou art my Son, This day have I begotten thee ; are spoken to him by God, with whom it is always To day : For there is no Evening nor Morning with Him : But the Time co-extended, if I may so speak, with His Unbegotten and Eternal Life, is the To day in which the Son *τίος με εἶ σύ, ἐγὼ σήμερον γελήνηκά σε, λέγει πρὸς αὐτὸν ἀπὸ τῆς δεῦρ' ὃ ἀπὸ δεῦρ' σήμερον ἐκ ἐνι γὰρ ἐσπέρα δεῦρ' ἐγὼ ἢ ἡγῶμαι ὅτι ἐδὲ πρώτη. ἂν' ὁ συμπαρατείνων τὸ ἀσυνήτη k' αἰδίᾳ αὐτῶ ζῶν, ἐν ἕτως αἰῶα, χεῖνθ, ἡμέρα δὲ αὐτῶ σήμερον ἐν ἡ γελήνη ὃ τίος ἀρχῆς γενέσεως αὐτῶ ἕτως*

ἔχ

was begotten: So that the Beginning of his Generation can no more be discovered, than of That Day. And yet none of the Antient Writers do more expressly reckon the Son among the [ἀντιπροσώπων] Beings derived from the Power and Will of the Father, than Origen. See the passage cited above, in § 14.

Novatian expresses himself thus: *The Son, being begotten of the Father, is Always in [or with] the Father: — He that was before all Time, must be said to have been Always in [or with] the Father.* And he expressly adds: *The Word, which is the Son, was born of the Father, at the Will of the Father: — He was produced by the Father, at the Will of the Father.* Upon which passages this Remark: *When the Son is said to be born of the Father, at the Will of the Father; That Will of the Father must be understood to be eternal.*

And Alexander Bishop of Alexandria: *We believe (saith he) that the Son was Always from the Father. But let no One by the word, [Always,] be led to imagine him Self-existent. For nei-*

ἐκ ἐντελεσιουργίας, ὡς ἐστὶ τὸ ἡμέ-
 εκ-Comment. in Job. pag. 31.

Hic cū sit genitus a Patre, semper est in Patre. — Qui ante omne Tempus est, semper in Patre fuisse dicendus est. *De Trin. c. 31.*

yet in the same Chapter

Ex quo, quando ipse voluit, sermo filius natus est: — Quando pater voluit, processit ex patre. *Ibid.*

the learned Bp Bull makes Cū filius dicitur ex Patre, quando ipse voluit, nasci; velle illud Patris, æternum fuisse intelligendum. *Defens. Sect. 3. cap. 8. § 8.*

Καὶ τὸ αἰὲν εἶναι τὸ πατρὸς πνεύματος. — Ἀλλὰ μὴ τις τὸ Ἀεὶ πρὸς ὑπόνοιαν ἀβυσσότητος λαμβανέτω. — Οὐτε γὰρ τὸ Ἦν, ἕτε τὸ Ἀεὶ, ἕτε τὸ Πρὸ αἰώνων, ταυτὸν εἶναι τὸ ἀβυ-

ther the word, Was ; nor, Always ; nor, before all Ages ; mean the same as being Self-existent. —

The phrases, Was ; and, Always ; and, before all Ages ; whatever their Meaning be, cannot imply the same as Self-existence

Eusebius, in the following passages, expresses his Sense of the Sons being Always with the Father :

The singular (saith he) and eternal generation of the only-begotten Son : And again ; 'Tis manifest that the only-begotten Son was with God his Father, being present and together with him, always and at all times : And again ; But [the consideration of Christ before his Incarnation] must extend back beyond all Time, and beyond all Ages : And again ; That the Son was begotten ; not as having at a certain time not been, and then beginning to be ; but being before all ages, and still before Them, and being always present as a Son with his Father ; not self-existent, but begotten of the self-existent Father ; being the Only-begotten, the Word, and God of God : And again ; That the Son subsisted from endless Ages, or rather before all Ages ; being with Him, and Always with him, who begat him, even as Light with the Luminous Body :

ἀρχονήτω. — Τὸ Ἦν, καὶ τὸ Ἄει, καὶ τὸ Πρὸ αἰώνων, ἄπερ δ' ἂν ᾖ, ἐκ ἐστὶ ταῦτα τῷ ἀρχονήτῳ Theodorit. lib. 1. c. 4.

Τὸ μονογενὲς καὶ ἢ ἑαίρετον καὶ αἰδίον ἕνεσιν. Eccles. Theol. lib. 1, c. 12.

Δῆλον ὅτι ὁ μονογενὴς υἱὸς ἦν πρὸς ἑαυτὴν παλαιοῦ καὶ Θεοῦ, σωτῶν καὶ συμπαραὼν αὐτῷ αἰὲ καὶ πάντοτε. Lib. 2, c. 14.

Ὁ ὢ, παντὸς χρόνου καὶ πάντων αἰώνων πρεσβύτερος. Demonstr. Evang. lib. 4, c. 1.

Τὸν ἁγνόν καὶ χρόνους μὲν τοῖς ἐκ ὅλης, ὅτερον δὲ πρὸ γεγονότα. Ἀλλὰ πρὸ χρόνων ὅληα καὶ προῦληα, καὶ πρὸ πάσαις ὡς υἱὸν διαπαντός σωτήρα καὶ ἐκ ἀρχονήτων ὅληα, ἁγνὸν μόνον δ' ἢ ἀρχονήτε παλαιοῦ, μονογενὴ ὅληα, λόγον καὶ θεὸν ἐκ θεοῦ. Ibid. c. 3.

Τὸν υἱὸν ἢ ἀπείρων αἰώνων, μᾶλλον ὢ πρὸ πάντων αἰώνων ὑποσῆναι, ἁγνὸν μόνον ἢ σωτῆρα καὶ συγχαρόμενον αἰὲ πρὸ πάσαις, ὡς — Ἰω εὐλὶ καὶ αὐγίν. Ibid. l. 5, c. 1.

And

And again; To Him [viz. to the Father] is Intercession made for the Salvation of all, by the pre-existing only-begotten Word Himself, who is Over all, and Before all, and After all, the great High-Priest of the Great God, Antienter than all Time and all Ages, [Gr. the Antientest of all time and of all Ages,] sanctified with the Honour and Dignity of the Father, The First and Only One: And Word of God, who reigneth with his Father from beginningless Ages, to endless and never-ceasing Ages.

And yet no body more expressly than the same Eusebius, declares that the Power and Will of the Father: The Light (saith he) does not shine forth by the Will of the Luminous Body, but by a Necessary Property of its Nature: But the Son, by the Intention and Will of the Father, received his Subsistence so as to be the Image of the Father: For by his Will did God become the Father of his Son, and caused to subsist a second Light, in all things like unto Himself: And again; Receiving before all Ages a real Subsistence, by the inexpressible and inconceivable Will and Power of the Father.

Τῦτον καὶ αὐτὸς ἐπὶ πᾶσι καὶ περὶ πάντων καὶ μετὰ πάντας, ὁ πρῶτον αὐτῷ μονογενὴς λόγος, ὁ ὃς μέγας ἀρχιερεὺς καὶ μέγας θεῷ, πάντος χρόνου καὶ πάντων αἰώνων πρεσβύτερος, τῷ καὶ πατρὶ καδοσιμωμένος τιμῇ, πρῶτος καὶ μόνος τῶν πάντων υπερίστας σωτηρίας. De laud. Constantini, c. 1.

again; The only-begotten

Ὁ μέγας θεῷ δεῦ μονογενὴς λόγος, πρὸ αὐτοῦ πατρὸς συμβασιλεύων καὶ ἀνάρχων αἰώνων εἰς ἀπείρους καὶ ἀτελευτήτους αἰώνας, Ibid. c. 2.

Son was generated by the Power and Will of the Father: The Light (saith he)

Ἡ μὲν αὐτὴ ἐκ τῆς πατρὸς τῆς φωτὸς ἐκλάμπει, καὶ τὸ ὃς ἑστίας συμβεβηκὸς ἀχώριστος ὁ ὃς ἡδὲ καὶ γνώμην καὶ πατρὸς εἰκὼν ὑπέστη τῷ πατρὶ βουλῆς καὶ ὁ θεὸς γέγονεν ἡ πατρὸς, καὶ ὡς δώτερον καὶ πάντα ἑαυτῷ ἀρωμοιωμένον υπερίστας. Demonstr. Evangel. l. 4, c. 3.

Himself: And again; Re-

Πρὸ πάντων αἰώνων ἐκ τῆς πατρὸς ἀνεκφράστου καὶ ἀσχευοῦτος βουλῆς καὶ δυνάμεως ὑπερέχων. Ibid.

And

And the Council of Sir-
mium: If any one says that
the Son was begotten with-
out the Will of the Father,
let him be Anathema. For
the Father did not beget the
Son by a physical Necessity
of Nature without the Ope-
ration of his Will; but he at
once willed, and begat the
Son, and produced him from
without suffering any dimi-
nution himself. And this
Canon, saith Hilary, was
therefore made by the
Council, least any Occasion
should seem given to Here-
ticks, to ascribe to God the
Father a Necessity of be-
getting the Son, as if he produced him by Necessity of Na-
ture, without the Operation of his Will.

And Marius Victori-
nus: It was not (saith he,
speaking of the Genera-
tion of the Son,) by Ne-
cessity of Nature, but by the Will of the Fathers Majesty.

And Basil the Great: God (saith he) having his
Power concurrent with his
Will, begat a Son worthy
of Himself; he begat him,
such as he Himself would.

And again: It is the
general Sentiment of all Chri-
stians whatsoever, that the
Son is a Light begotten, shi-
ning forth from the unbe-

ΕΙΤΙΣ ΜΗ ΔΕΛΗΣΑΝΤΟ ΤΟ ΠΑ-
ΤΕΡΟΣ ΓΕΓΕΝΗΚΟΣ ΛΕΓΟΙ ΤΟ ΥΙΟΝ
ΑΝΑΓΕΜΑ ΕΣΩ. ΟΥ ΡΔ ΓΙΑΘΕΙΣ
Ο ΠΑΤΗΡ, ΤΟΔ ΑΝΑΓΚΗΣ ΦΥΣΙΚΗΣ
ΑΧΘΕΙΣ, ΩΣ ΕΚ ΕΔΕΛΗΣΕΝ, ΕΓΓΥΝΗ-
ΣΕ ΤΟ ΥΙΟΝ ΔΗ ΑΜΑ Τ ΕΒΕΛΗΘΗ,
ΚΥ ΑΧΕΘΝΩΣ ΚΥ ΑΠΑΘΩΣ Κ ΕΙΔΩ-
ΤΟ ΑΥΤΩΝ ΧΥΝΗΣΑΣ ΕΠΕΔΕΙΞΕ. A-
nathemas. 25.

Himself, without Time, and

Ne data hæreticis oc-
casio videretur, ut neces-
sitate Deo Patri gign-
endi ex se filii adscribe-
rent, tanquam naturali
lege cogente, invito se
ediderit. De Synod.

Non a Necessitate Na-
turæ, sed Voluntate Magni-
tudinis Patris. adv. Arium
I.

Ο Θεός συνδουμον έχων τῇ
βουλῇ τῇ δυνάμει ἐγγύνσεν
ἀξίον ἑαυτοῦ ἐγγύνσεν, ὡς αὐ-
τὸς οἶδεν. Hom. 29.

Κοινὴ πρόληψις πάντων ὁμοίως
χειριστοῖς ἐνυπάρχει, — θεὸς
τὸ φῶς ἐστὶ τὸ υἱὸν ἡνικάντων ἐκ τῆ
ἀφύνητου φωτὸς ἀπολάμψαντα.

gotten Light; and that He is the True Life and the True Good, springing from that Fountain of Life, the Fathers GOODNESS.

And Greg. Nyssen: For neither (saith he) doth That immediate connexion between the Father and the Son, exclude [or, leave no room for the operation of] the Fathers Will; as if he begat the Son by Necessity of Nature, without the operation of his Will: Neither does the Supposition of the Fathers Will [operating in this Matter,] so divide the Son from the Father, as if any space of Time was requisite between, [for the Will of the Father to operate in.]

And again: If he begat the Son when he Would, (as Eunomius contends;) it will follow, that since he Always Will'd what is Good, and always had Power to do what he Would, therefore the Son must be conceived to have

been Always with the Father, who always Wills what is Good, and always has Power to do what he Wills.

And, among modern Writers, the Learned Dr Payne: There are several things, I own (saith he) in the Blessed Trinity, incomprehensible to our Reason, and unaccountable to our Finite Understandings —; As, why and how an Infinite All-sufficient God, should produce an eternal Son, —; Whether This were by a Voluntary or a Necessary production; &c.

καὶ αὐτοζωὴ καὶ αὐτοαγαθὸν ἐκ
τῆς ζωοποιῆς πηγῆς, καὶ πατερικῆς
Ἀγαθότητος. *Contr. Eunom.*
lib. 2.

οὐτε γὰρ ἡ ἀμείσθου αὐτῇ
συνάρθρα ἐκβάλλει καὶ βέλῃσιν
καὶ πατρὸς, ὥς καὶ τινὰ φύσεως
ἀνάγκην ἀπαραίτητος καὶ ὑπὸν ἐ-
γκλητόν. ἔτε ἡ ἐβλήσις δι-
σσοῖ καὶ πατρὸς καὶ ὑπὸν, ὥς τι
διδάσκειμα μεταξὺ παρεμπόπ-
τεσα. *Contr. Eunom. 7.*

Εἰ γὰρ τότε ἐγένετο καὶ ὑπὸν,
ὅτε ἐβλήτο, καθάως φησὶν ὁ ἀν-
τίπαλος. ἐβλήτο καὶ τὸ ἀγαθὸν
ἀεὶ συνίδρυμα καὶ τῇ βελήσει
ἡ δυνάμις. ἀεὶ ἀεὶ ὁ ὑπὸς μετὰ καὶ
πατρὸς νοηθῆσεν, καὶ ἀεὶ καὶ βε-
λομένη τὸ καλὸν, καὶ δυναμένη
εἶχεν ὁ βέλῃς, c. *Eunom. 8.*

§ XVIII.

The [$\lambda\omicron\gamma\textcircled{\text{C}}$, *the*] *Word* or *Son* of the Father, sent into the World to assume our Flesh, and die for the Sins of Mankind; was not the [$\lambda\gamma\textcircled{\text{C}}$ ἐνδιδάτελ $\textcircled{\text{C}}$, *the*] *internal Reason* or *Wisdom* of God, an *Attribute* or *Power* of the Father; but a *real Person*, the same who from the Beginning had been the *Word*, or *Revealer of the Will*, of the Father to the World.

See the Texts, N^o 535, 630, 654, 616, 617, 618, 607, 612, 638, 574, 584, 586, 588, 569, 631, 641, 652, 642, 672.

See beneath, § 22 and 23.

Notes on § 18.

Of the Writers before the Time of the Council of Nice, *Theophilus*, *Tatian* and *Athenagoras*, seem to have been of That Opinion, that [*the* $\lambda\omicron\gamma\textcircled{\text{C}}$] *the Word*, was [*the* $\lambda\gamma\textcircled{\text{C}}$ ἐνδιδάτελ $\textcircled{\text{C}}$] *the internal Reason* or *Wisdom of the Father*; and yet, at the same time, they speak as if they supposed *That Word* to be produced or generated into a *real Person*. Which is hardly intelligible: And seems to be the Mixture of Two Opinions: The One, of the generality of Christians, who believed the *Word* to be a *real Person*: The Other, of the Jews and Jewish Christians, who Personated the *internal Wisdom* of God, or spake of it

figuratively (according to the Genius of their language) as of a Person.

Irenæus and *Clemens Alexandrinus*, speak sometimes with some Ambiguity; but upon the whole, plainly enough understand the Word or Son of God, to be a real Person.

The other Writers before the Council of *Nice*, do generally speak of Him clearly and distinctly, as of a real Person. And indeed *St John* himself, styling him [*Id;*] God, (which can be understood

only of a real Person,) *Joh. i, 1*; compared with *Rev. 19, 13*, where he says,

* His Name is called the Word of God; *Novatian, de Trin. c. 31.*

About the Time of the Council of *Nice*, they spake with more Uncertainty; sometimes arguing that the Father considered without the Son, would

be † without Reason and without Wisdom; † *Ἀλογος ὁ ὢν* (which is supposing the Son to be no- *ἄσπορος.*

thing but an Attribute of the Father:) and yet at other times expressly maintaining, that the Son was neither the word spoken forth, nor

the inward word [or reason] in the Mind of the Father, nor an Efflux of him,

nor a part [or Segment] of his unchangeable Nature, nor an Emission from him; *Ἀλογον ὃ ἢ προφορικόν, ἢ ἐνδιάδικτον, ἢ ἀπορροιαν ἢ τέλει, ἢ τμήσιν ἢ ἀπαδῶς οὐσιως, ὅτε προβολῶς ὡς ἦν αὐτοῦ.* *Athanas. Exposit. Fidei.*

But the greater part agreed in This latter Notion, that he was a real Person: And the learned *Eusebius* has largely and beyond

Contradiction proved the same, [*viz.* that the Son is neither, *λόγος ἐνδιάδικτος*, a mere Power or Attribute of the Father; nor the

same Person with the Father; but a real distinct *Ἄλλος ὁ αὐτὸν ὄντα τῷ πατρὶ καὶ ἑαυτὸν ὃ ὄντα καὶ ζῶντα καὶ ἀληθῶς ὡς σὺν ἡμῶν, Θεὸν καὶ Θεῷ.* *De Eccles. Theol. l. 1, c. 8.*

Subsistence, and true Son of the

the Father;] in his Books, *de Ecclesiastica Theologia*, against *Marcellus* of *Ancyra*, a Follower of *Sabellius* and *Paul* of *Samosat*: And particularly, *Book* I, *chap.* 8, and *chap.* 20; Which highly deserve the perusal of all learned men.

After the Time of the Council of *Nice*, they spake still more and more confusedly and ambiguously; till at last the Schoolmen, (who, as an † excellent Writer of our Church expresses it, wrought a great part of their Divinity out of their own Brains, as Spiders do Cobwebs out of their own Romels; starting a thousand Subtilties, — which we may reasonably presume that they who talk of them, did themselves never thoroughly understand;) made This Matter also, as they did most Others, utterly unintelligible.

† Arch-Bishop
Tillotson, Sermon
concerning the U-
nity of the divine
Nature.

§ XIX.

The Holy Spirit (or Third Person,) is not Self-existent, but derives his Being or Essence from the Father, (by the Son,) as from the Supreme Cause.

See the Texts, N^o 1148, 1154; and 1149 — 1197.

See above, § 5 and 12; and below, § 40.

U

§ XX.

§ XX.

The Scripture, speaking of *the Spirit of God*, never mentions any Limitation of *Time*, when he derived his Being or Essence from the Father; but supposes him to have existed with the Father from the Beginning.

See the Texts, N^o 1132*, 1148, 1154.

See above, § 2, and 3, and 15.

§ XXI.

In what *particular metaphysical Manner* the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined, and therefore men ought not to presume to be able to explain.

See the Texts, N^o 1148, 1154.

See above, § 13.

Notes on § 21.

Thus Basil: If (saith he) you are ignorant of *Many things*; nay, if the things you are ignorant of, be ten thousand times more than

Ἐἰ δὲ πολλὰ ἀγνοεῖς, καὶ μυ-
ριοπλάσια τῶν ἐγνωσμένων ἐστὶ
τὰ ἀγνοούμενα, τί ἐχὶ μετὰ
πάντων καὶ πλεονάζουσι τὰ ὑπάρχοντα
ξένως τῷ ἀγνίστῳ πνεύματι

αὐτῷ.

those you know; why should you be ashamed, among so many other things, to take That Safe Method of confessing your Ignorance as to the Manner of the Existence of the Holy Spirit?

And again: The very Motions of our own Mind, saith he, whether the Soul may be said more properly to create or beget them; who can exactly determine? What wonder then is it, that we are not ashamed to confess our Ignorance how the Holy Spirit was produced? For, that he is Superior to created Beings, the things delivered in Scripture concerning him do sufficiently evidence: But the Title of Self-existent, This no man can be so absurd as to presume to give to Any Other than to the Supreme God; no, not to the Son himself; for He is the One only-begotten. What Title then are we to give the Spirit? We are to call him the Holy Spirit, the Spirit of God, the Spirit of Truth, sent forth from God, and bestowed through the Son: Not a Servant, but Holy and Good, the Directing Spirit, the Quickning

ἀκίνητων ἀγνοῦν ἀνεπαχύνως ὁμολογεῖς; Orat. contr. Sabell.

to the Manner of the Existence of the Holy Spirit?

Ἄυτὰ τὰ τῶ νῦ κινήματα ποτερον κίλιν ἢ ἡνῶν περὶ κεν ἢ ψυχῇ, τίς ἂν ἀκριβῶς εἴποι; Τί ἔν δαυμασόν ἢ, καὶ πῶς ἔ ἀγίῃ πνῦματὶ ἀνεπαχύντως ἡμᾶς ἔ ἀγνοῖαν ὁμολογεῖν; — ὅτι μὴ γδύπερ ἔ κτίσιν ὄν, ἱκανῶς ἡμῖν παρῆναι τὰ διὰ τῶ γεγραφῶν πῶς διδόμενα. — ἀγνῶντων ὅ. ἐδὲς ἔως ἐξω παντελῶς ὄν τῶ φερῶν, ὥστε ταλμῆσαι ἔτερον πάλιν ἔ δεῖ ἢ ὅλων προσαγγεῖναι ἀλλὰ μὴ ἐδὲ ὄν, τῶ ἔνα ἔδ ἔ μονοῦν. Τί ἔναυτὸ χρὴ καλεῖν; Πνεῦμα ἄγιον, καὶ πνεῦμα θεῦ, καὶ πνεῦμα ἀληθείας, ἀποσελλόμενον πῶς θεῦ, διὰ ἡμῶς χορηγούμενον ἔ δέον, ὡς ἄγιον, ἀγαθόν, ἡγεμονικόν, πνεῦμα ζωοποιόν, πνεῦμα ὑποδείας, ὁπταόμενον πάντα τὰ ἔ θεῦ. — καὶ μηδεὶς οἶδω ἀδότησιν ἔδ ἔ ὑποδείας, ἔ ἀρῶσιν ἔ κτίσμα ἔδ τὸ πνεῦμα ἐυσιβῆς γδ ὄν διανοίας τὰ ὑποστατικά ἐν ταῖς ἀγίαις γεγραφῶς ἐυλαβῶς ἐμφανίζων πῶς ἀγίῃ πνῦματὶ, πνεῦμα ὅ. ἔ

Spirit, the Spirit of Adoption, the Spirit which knoweth all the things of God. Neither let any man think, that our refusing to call the Spirit a Creature, is denying his Personality, [or real Subistence:] For it is the part of a pious mind, to be afraid of saying any thing concerning the Holy Spirit, which is not revealed in Scripture; and rather be content to wait till the next Life, for a perfect knowledge and understanding of his Nature.

§ XXII.

The Holy Spirit of God does not in Scripture generally signify a mere Power or Operation of the Father, but a real Person.

See the Texts, N^o 1017, 1032, 1043, 1045, 1046, 1048, 1059*, 1077, 1138, 1129, 1143, 1144, 1147, 1155, 1171, 1172.

See above, § 18; and below, § 23.

§ XXIII.

They who are not careful to maintain these personal characters and distinctions, but while they are solicitous (on the one hand) to avoid the

the errours of the Arians, affirm (in the contrary extreme) the *Son* and *Holy Spirit* to be (*individually* with the Father) *the Self-existent Being*: These, seeming in *Words* to magnify the *Name* of the Son and Holy Spirit, in *reality* take away their *very Existence*; and so fall unawares into *Sabellianism*, (which is the same with *Socinianism*.)

See above, § 18 and 22.

Notes on § 23.

It is so manifestly declared in Scripture, (saith Novatian,) that He [viz. Christ] is God; that most of the hereticks, struck with the Greatness and Truth of his Divinity, and extending his Honour even too far, have dared to speak of him not as of the Son, but as of God the Father himself.

And Origen: Be it so (saith he,) that some among us, (as in such a multitude of Believers there cannot but be diversity of opinions,) are so rash as to imagin our Saviour to be Himself the Supreme God over all; Yet WE do not so, who believe his own words, My Father which sent me is greater than I.

And Athanasius: Was

Usque adeo Hunc manifestum est in Scripturis esse Deum tradi, ut plerique hæreticorum, divinitatis ipsius magnitudine & veritate commoti, ultra modum extendentes honores ejus, ausissent non filium, sed ipsum Deum patrem promere & putare. De Trin. cap. 18.

*Εἰς δὲ τινὰς, ὡς ἐν πλείοσι πισδόντων καὶ δεχομένων διαφωνίαν, διὰ τὴν περὶ τὴν ἀνὴρ ἰσοπέδου καὶ σωτῆρα εἶναι καὶ ἐπὶ πᾶσι θεόν, ὅτι καὶ ἡμεῖς τοιοῦτοι, οἱ παιδόμενοι αὐτῷ λέγοντι, ὁ πατὴρ ὁ πᾶσι μᾶλλον μᾶλλον με ὄντι. contr. Cels. lib. 8.

*Ἡ ἐκ ἀπεράλη μὴ ἰσοπέδου
U 3

not the Son (saith he) sent by the Father? He himself every where declares so: And He likewise promised to send the Spirit, the Comforter; and did send him according to his Promise. But now they who run the Three Persons into One, destroy (as much as in them lies) both the Generation [of the Son,] and the Mission [of the Son and Spirit.]

And Basil: If any one (saith he) affirms the same Person, to be the Father and the Son and the Holy Spirit; imagining One Being under different Names, and One real Subsistence under three distinct Denominations; we rank such a person among the Jews.

And again: Unto this very Time, in all their Letters, They fail not to anathematize and expell out of the Churches the bated Name of Arius: But with Marcellus, who has introduced the directly contrary impiety, and profanely taken away the very Existence of the Divinity of the Only-begotten Son, and abused the signification of the word [Λόγος] (interpreting it of the internal Reason of the Father,) with

πατὴρ ὁ υἱός; διαμαρτύρεται ὅτι πανταχῶς καὶ ἀποπέμπει τὸ πνεῦμα τὸ ὁμοούσιον ἐκ πατρίδος καὶ υἱοῦ καὶ ἀποπέμπεται καὶ ἵσταται. Ἀλλ' οἱ τὴν τριάδα μονάδα ποιοῦντες, νοθεύειν καὶ τὴν ἀποστολὴν ὡς περὶ τὴν ἁγίαν ἐκκλησίαν. contra Sabell.

Ἔτις τὸ αὐτὸν πατέρα λέγει, καὶ υἱόν, καὶ ἅγιον πνεῦμα· καὶ ἐν πνεύματι πολυάνυμοι ἑστίοντες, καὶ μίαν ὑπόστασιν ὑποτίθοντες, περὶ τῆς ἐκκλησίας ἐκφωνοῦντες, καὶ τοῖς τοῖς ἡμεῖς ἐν τῇ μερίδι τῆς ἰουδαίας τὰς οὐκ. Monachis suis, epist. 73.

Μέχρι τούτου καὶ παρὸν, οἷς ἀποπέμπουσιν, γεγραμμένοι, καὶ μὴ δυσάνυμοι ἄριστοι ἀνὰ καὶ ἀναδεμαλίζοντες καὶ ἐκκλησιῶν ἐκδιώκοντες καὶ διαλέποντες μαρκελλῶν καὶ πᾶσι τῇ τριάδι ἐκείνῃ καὶ ἀσέβειαν ἐπεδείξαμεν, καὶ εἰς αὐτὴν καὶ ὡς παρὸν καὶ τὸ μονοθεῖς διέστη· ἀσέβεια, καὶ κακῶς καὶ λόγῳ περὶ τῆς ἐκκλησίας ἐκδιώκοντες, ἐδεδείξαντες μὲν τὴν ἐκκλησίαν καὶ οὐκ ἐκκλησίαν.

Ad Arbanas. epist. 52.

This man they seem to find And

And Nazianzen, speaking somewhere of the same Opinions, calls those men [*ἀγαν ὁρῶντες*] *over-Orthodox*, who by affirming the Son and Holy Spirit to be *Self-existent*, did consequently either destroy their *Personality*, that is, their *Existence*; or introduce *Three co-ordinate Self-existent Persons*, that is, [*πλὴν ἀρχῶν*] a *Plurality of Gods*.

The Learned Bishop Bull, speaking of the Antient Writers before the Council of Nice: *Though perhaps* (saith he) *they do somewhat differ from the Divinity of the Schools; on which, Petavius lays too much stress in these mysteries.*

And again: *He [viz. Petavius] thought every thing jejune and poor, that was not exactly agreeable to the Divinity of the Schools, itself more truly in most things jejune and poor.*

Quamquam fortasse a Scholasticâ Theologiâ, (cui plus æquo in his mysteriis tribuit Petavius,) nonnihil discrepent. *Seet. 2. cap. 13, § 1.*

Scilicet illi jejuna & enectâ sunt, quæcunque Scholasticæ Theologiæ, in plerisque vere jejunæ & enectæ, ad amissum non exiguntur. *Seet. 3, cap. 9, § 8.*

§ XXIV.

The Word, *God*, in the New Testament, sometimes signifies the Person of the Son.

See the Texts, N 533—545.

§ XXV.

The *reason* why the *Son* in the New Testament is sometimes stiled *God*, is not so much upon Account of his *metaphysical Substance*, how Divine soever ; as of his *relative Attributes* and divine *Authority* over *Us*.

See the Texts, N^o 533 — 545.

See beneath, § 51.

Notes on § 25.

So far indeed as the Argument holds good from *Authority* to *Substance*, so far the Inferences are just, which in the School-divinity are drawn concerning the *Substance* of the Son. But the Scripture it self, being written as a Rule of Life ; neither in This, nor in any Other matter, ever mentions any *metaphysical Notions*, but only *Moral Doctrines*, and *Natural Truths* so far as they happen to be connected with *Moral*.

The word, *God*, when spoken of the *Father himself*, is never intended in Scripture to express Philosophically his *abstract metaphysical Attributes* ; but to raise in us a Notion of his Attributes *relative to Us*, his *Supreme Dominion*, *Authority*, *Power*, *Justice*, *Goodness*, &c.

And hence (I suppose) it is, that the *Holy Ghost* in the New Testament is never expressly stiled *God* ; because whatever be his real *metaphysical Substance*, yet, in the divine Oeconomy, he is no where represented as *sitting upon a Throne*, or *exercising Supreme Dominion*, or *judging the World* ; but always as executing

ting the Will of the Father and the Son, in the Administration of the Government of the Church of God; According to That of our Saviour, *Job. xvi, 13, He shall not speak of himself; but whatsoever he shall bear, That shall he speak.* See below, § 32.

§ XXVI.

By the Operation of *the Son*, the Father both made and governs the World.

See the Texts, N° 545, — 553, 642, 652.

Notes on § 26.

There is hardly any Doctrine, wherein all the Ancient Christian Writers do so universally, so clearly, and so distinctly agree; as in This. And therefore I shall mention but one or two Authors.

There is One God (saith Irenæus) *Supreme over all, who made All things by his Word: — And out of all things, Nothing is excepted; but All things did the Father make by Him, whether they be visible or invisible, temporal or eternal.*

Again: *That the Supreme God did by his Word [which, saith he just before, is our Lord Jesus Christ,] make and*

Unus Deus Omnipotens [*παντοκράτωρ*,] *qui omnia condidit per Verbum suum: — ex omnibus autem nihil subtrahitum est, sed omnia per ipsum fecit Pater, sive visible, sive invisible, sive temporalia, — sive sempiterna.* lib. 1, cap. 19.

Quoniam enim sive Angeli, sive Archangeli, sive Throni, sive Dominationes, ab eo qui super omnes est Deus, & constituta sunt

order all things, whether they be Angels, or Archangels, or Thrones or Dominions; is declared by St John, when he saith, All things were made by him, and without him was not any thing made.

And again: *Believing (saith he) in the One true God, who made Heaven and Earth, and all things that are therein, by his Son Jesus Christ.*

And Athanasius: *By whom [viz. by the Son,] the Father frames and preserves and governs the Universe.*

And again: *By the Son (saith he,) and in [or through] the Spirit, God both made and preserves all things.*

sunt & facta per Verbum ejus, Joannes quidem sic significavit; ——— omnia per eum facta sunt, & sine eo factum est nihil. Id. lib. 3, cap. 8.

In unum verum Deum credentes, fabricatorem cæli & terræ, & omnium quæ in eis sunt, per Christum Jesum Dei filium. lib. 3, cap. 4.

Δι' ἧ τὰ πάντα ὁ πατὴρ δι. ἀκοσμά, καὶ σῶνεται, καὶ περνοῖ) ἡ δὲ ὅλων. contra gentes.

Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι τὰ πάντα ὁ θεὸς σῶσεν ἡσαστο καὶ σῶντων διαφυλάττει. contr. Sabell.

§ XXVII.

Concerning the Son, there are Other the greatest Things spoken in Scripture, and the Highest Titles ascribed to him; even such as include All divine Powers, excepting absolute Supremacy and Independency, which to sup-

suppose *Communicable* is an express Contradiction in Terms.

See the Texts, which declare ;

That He *knows* mens thoughts, N° 554, 557, 562, 564, 565, 573, 589, 599, 605, 614, 627, 657, 669.

That he *knows* things distant, N° 571.

That he *knows* all things, N° 606, 613.

That he is the *Judge of All*, N° 623, 582.

That it would have been a *Condescension* in him, to take upon him the *Nature of Angels*, N° 654.

That he *knows* the *Father*, N° 555, 576 ; even as he is *known* of the *Father*, N° 592.

That he so reveals the *Father*, as that he who *knows Him*, *knows the Father*, N° 590, 598, 600, 603.

That he *takes away* the *Sin* of the *World*, N° 570.

That he *forgave Sins*, and called *God* his own *Father*, N° 580, 649, 650.

That *All things* are *His*, N° 504, 608, 655, 656.

That he is *Lord of All*, N° 610, 621*, 622, 630, 633, 638, 651, 652, 665, 679, 681.

That he is *the Lord of Glory*, N° 626, 663.

That he *appeared* of *Old* in *the person of the Father*, N° 616, 617, 618.

That he is *Greater than the Temple*, N° 556.

That he is *the same* for ever, N° 652, 662.

That he *hath the Keys of Hell and of Death*, N° 667.

That he *hath the seven Spirits of God*, N° 670, 674.

That he is *Alpha and Omega*, the *Beginning and the End*, N° 666, 667, 668, 686.

That he is *the Prince of Life*, N° 615.

That *he and his Father* are *One*, [iv.] N° 594, 595, 609, 610, 611.

That *he is in the Father*, and *the Father in Him*, N° 596, 600, 602, 610, 611.

That

That *the Fathers Glory*, is *His*, N^o 597.

That he is *the Power and Wisdom of God*, N^o 625, 644.

That he is *Holy and True*, N^o 671, 672.

That he is *in the midst of them who meet in his Name*, N^o 558, 621, 624, 648.

That he *will be with them always, even unto the end*, N^o 560.

That he *will work with them and assist them*, N^o 563, 640, 643.

That he *will give them a Mouth and Wisdom*, N^o 566.

That he *will give them what they ask in his Name*, N^o 601.

That he *hath Life in himself*, N^o 583, 667.

That he *hath power to raise up himself*, N^o 572, 593.

That he *will raise up his Disciples*, N^o 582, 585, 587.

That he *works as the Father works, and does All as He doth*, N^o 579, 581, 582.

That he *has All Power in Heaven and in Earth*, N^o 559, 578, 628, 629, 639, 646, 653, 664, 671.

That he is *above all*, N^o 577, 633, 638, 642.

That he *sits on the Throne, and at the right hand, of God*, N^o 633, 647, 652, 659, 660, 661, 664, 673, 676.

That he *was before Abraham*, N^o 591.

That he *was in the Beginning with God*, N^o 567.

That he *had glory with God before the World was*, N^o 607, 612.

That he *was in the Form of God*, N^o 638.

That he *came down from Heaven*, N^o 574, 584, 586, 588; and is *in Heaven*, N^o 575.

That he is *the Head, under whom all things are reconciled to God*, N^o 632, 633, 634, 635, 636, 642, 646.

That

That in him dwelleth the Fulness of the Godhead,
N^o 642, 645.

That he is the Image of God, N^o 631, 641, 652.

That he is in the Bosom of the Father, N^o 569.

That his generation None can declare, N^o 619, 658.

That he is the Word of God, N^o 680; the Son of
God, N^o 561; the only-begotten Son, N^o 568; the
first-born of every Creature, N^o 641, 642, 672.

See also the Texts, wherein are joined together,

The Kingdom of Christ and of God, N^o 637, 677.

The Throne of God and of the Lamb, N^o 684, 685.

The Wrath of God and of the Lamb, N^o 675.

The First fruits to God and to the Lamb, N^o 678.

God and the Lamb, the Light of the new Jerusalem,
N^o 683.

God and the Lamb, the Temple of it, N^o 682.

§ XXVIII.

The *Holy Spirit* is described in the new
Testament, as the immediate *Author* and
Worker of *All Miracles*, even of those done
by our *Lord himself*; and as the *Conductor*
of Christ in all the Actions of his Life, du-
ring his State of *Humiliation* here upon Earth.

See the Texts, wherein he is declared to be;

The immediate *Author* and *Worker* of *all Miracles*,
N^o 996, 997, 1001, 1009, 1011, 1012, 1014, 1015,
1016, 1017, 1018, 1019, 1021.

Even of those done by *Christ himself*, N^o 1000,
1010, 1013, 1023.

And

And the *Conduſter* of Chriſt, in all the Actions of his Life here upon earth, N^o 998, 999, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1010, 1020, 1022.

§ XXIX.

The *Holy Spirit* is declared in Scripture to be the *Inſpirer* of the *Prophets and Apoſtles*, and the *Great Teacher and Direſter* of the *Apoſtles* in the whole work of their *Ministry*.

See the Texts, N^o 1024 — 1073.

§ XXX.

The *Holy Spirit* is represented in the New Teſtament, as the *Sanctifier* of all Hearts, and the *Supporter and Comforter* of good Chriſtians under all their Difficulties.

See the Texts, N^o 1074 — 1120.

§ XXXI.

Concerning the *Holy Spirit* there are O-
ther

ther *Greater things* spoken in Scripture, and *Higher Titles* ascribed to him, than to any *Angel* or other *Created Being* whatsoever.

See the Texts, wherein it is declared ;

That *Blasphemy against him* is *unpardonable*, N^o 1121.

That he is *Eternal*, N^o 1132*.

That he is *the Power of the Highest*, N^o 1122.

That he is *the Spirit of Truth*, which *proceedeth from the Father*, N^o 1124, 1125 ; and *which the World cannot receive*, N^o 1123, 1136.

That to *lie to Him*, is the same thing as to *lie unto God*, N^o 1126.

That to *resist Him*, is the same thing as to *resist God*, N^o 1127.

That he *gave Injunctions to the Church*, N^o 1128.

That he is *the Spirit of Glory and of God*, N^o 1135.

That he *knows the Mind of God*, as perfectly as a *Man knows his own mind*, N^o 1129.

That mens *Bodies*, by being *Temples of the Spirit*, are *Temples of God*, N^o 1130, 1131.

That he is *the Author of Liberty and Knowledge*, N^o 1132.

That he *reveals things which even the Angels desire to look into*, N^o 1133.

That he *raiseth the dead*, N^o 1134.

See more, beneath ; § 53.

§ XXXII.

The Word, *God*, in Scripture, no where signifies the Person of the *Holy Ghost*.

See

See the Text, N^o 66.

The Reason of This, see above in the Notes on § 25.

§ XXXIII.

The Word, *God*, in Scripture, never signifies a complex Notion of *more persons than One*; but always means *One person only*, viz. either the person of the *Father* singly, or the person of the *Son* singly.

See the Texts, N^o 1—441, and 533—545.

§ XXXIV.

The *Son*, whatever his metaphysical Essence or Substance be, and whatever divine Greatness and Dignity is ascribed to him in Scripture; yet in This He is evidently *Subordinate* to the *Father*, that *He derives* his *Being* and *Attributes* from the *Father*, the *Father* Nothing from *Him*.

See the Texts, N^o 769, 789, 798, 801, 937, 950, 953, 986, 992; and 756—995.

See above, § 5, & 7, & 12; and beneath, § 35 & 36.

Notes

Notes on § 34.

Concerning the Supremacy of the Father, as being
[αὐτοθεός, ἀρχήν, τέλει, ἀνεξέτης, αἰτία, Ἀρχὴν ῥίζα,
πηγὴν ἀρχέτυπον.] God of himself, Undeived, Perfect
in himself, Independent; the Cause, the Principle, the
Root, the Fountain; the Original, whereof the Son is
the Image; &c. the Antients express themselves af-
ter the following manner.

The Nature of the Son
(saith Clemens Alexan-
drinus) hath in it the
greatest Perfection, and Ho-
liness, and Dominion, and
Authority, and Majesty,
and Beneficence; as being
most closely allied to Him
over all.

And Origen: We affirm
the Son (says he,) not to
be more powerful, but less
powerful than the Father:
And this we do in obedien-
ce to his own words, My
Father which sent me is
greater than I. — But
when we consider our Savi-
our as God the Word, [in
Gelenius's translation 'tis
Dei Verbum, as if he read
it, not θεὸν λόγον, but θεῷ
λόγον, the Word of God,]
and Wisdom and Righteous-
ness and Truth; we then indeed exalt his Kingdom, over All

Τελειωτάτη ἢ καὶ ἀρχαιότατη,
καὶ κλειστότατη, καὶ ἡγεμονικωτά-
τη, καὶ βασιλευσικωτάτη καὶ ἐννε-
ργητικωτάτη ἢ ἢ φύσις, ἢ πᾶς
μὲν πᾶντοκράτορι προσεγε-
σάτη. Strom. 7.

who Alone is Supreme o-

Φαυλὸν ἢ ὑπὸν ἐν ἰσχυρότερον
τοῦ πατρὸς, ὅτι ἰσχυρότερον καὶ
τοῦτο λέγουμεν, αὐτῷ περὶ δόξης
ἐπιούσῃ, τοῦ δὲ πατρὸς ὁ πᾶσι φασ
με μείζων μὲν εἶναι. — Κεφάλαιον
δὲ φαυλὸν ἢ σαφὲς μάλιστα, ὅτι
νοῦμεν αὐτὸν θεὸν λόγον καὶ σο-
φίαν καὶ δικαιοσύνην καὶ ἀλή-
θειαν, πάντων μὲν ἡμῶν ἰσχυ-
ταχυμένων αὐτῷ καθ' ὅσα ταῦτα
εἶναι. ὅτι ἐκὶ καὶ ἡ κεφαλὴ τοῦ
αὐτοῦ πατρὸς καὶ θεοῦ. contr.
Cels. lib. 8.

X

who

who are subject to him as having these Titles; but not over his God and Father, who on the contrary is Greater than He.

And Novatian: *Whatever the Son is, he is not of himself; because he is not Self-existent: But he is of the Father, because Begotten of him. So that whatever we stile him, whether the Word, or the Power, or the Wisdom, or the Light, or the Son; yet, whatever He is, he is no otherwise than (as we before said) from the Father.*

And Alexander Bishop of Alexandria: *Let no man imagin, that the word, Always was, leads to any such notion as if the Son was Self-existent. For neither the word, Was; nor, Always; nor, Before all Ages; is of the same signification, as Self-existent: Nor can any other words which the mind of man can invent, come up to the Notion of Self-existence. Therefore we must reserve to the Self-existent Father This peculiar Dignity, that No One is the Cause of his Existence. Yet not denying the Divinity of the Son: but ascribing to Him, who is the express I-*

Quicquid est [filius,] non ex se est, quia nec innatus est; sed ex patre est, quia genitus est: Sive dum Verbum est, sive dum Virtus est, sive dum Sapientia est, sive dum Lux est, sive dum Filius est; & quicquid horum est, non aliunde est, quam (sicut diximus jam superius) ex Patre. De Trin. cap. 31.

Μῆτις τὸ Ἀὐτῷ πρὸς ἑαυτοῦ
Ἀφρονήτε λαμβανέτω. —
Οὐτε γὰρ τὸ Ἦν, ἔτε τὸ Ἀὐτῷ,
ἔτε τὸ Πρὸ αἰώνων, τ' αὐτὸν ἔτι
πρὸ Ἀφρονήτου, ἀπὸ ὧν ὅτι οὐκ ἔστι
ἑαυτῶν ἔννοια ὀνοματοποιῆσαι
σπουδᾶσαι, ἀλλοῖ τὸ Ἀφρονή-
του. — Οὐκ ἔστι πρὸ αὐτοῦ Ἀ-
φρονήτου πατὴρ οἰκεῖον ἀξίωμα,
φυλακτέον, μηδένα τ' ἔτι αὐτῷ
τ' αἰτίον λέγοντας. — Τὸ αὐ-
τῷ τοῦ θεοῦ αὐτῷ [ἡ] μὴ
ἑαυτῶν, ἀλλὰ τῇ ἐκείνου
τῷ χαριστικῇ τ' πατρὶς ἀπὸ
κεφαλῆς ἐμφέρειαν καὶ πατὴρ
λα ἀνατιθέμενος τὸ ὅτι Ἀφρονή-
του πρὸ πατρὶς μόνον ἰδιώμα
παρεῖναι δοξάζοντες, αὐτῷ δὲ
καὶ αὐτῷ φάσκοντες τ' σωτῆρος.

mage of the Father, an exact Likeness in all things: Only reserving to the Father the peculiar Property of Self-existence; as our Saviour himself declares, My Father is Greater than I.

And Constantine the Great: The Father, is the Cause of the Son; and the Son, is Caused by him.

And Eusebius: The Father is Perfect of Himself, and First, as Father, and as the Cause of the Sons Subsistence; not receiving any thing from the Son, to the completing of his own Divinity. But the Son, as being Derived from a Cause, is Second to him whose Son he is; having received from the Father both his Being, and his being Such as he is.

And Athanasius: The Nature of God, is the Cause both of the Son and Holy Spirit, and of all Creatures.

And again: The Father, having his Being Perfect [of himself,] and Indefectible or Independent; is the Root and Fountain of the Son and Spirit.

And the Synod of Saragossa: The very Name of Father, implies something Greater than that of Son.

ὁ πατήρ με μείζων με ὤν.
Epist. ad Alex. apud Theodorit. lib. 1.

Ἀιτία μὲν ἦν, ὁ πατήρ αἰτιατὸν ὃ. ὁ υἱός. Orat. ad Sanctorum catum, apud Euseb.

Καὶ ὁ μὲν καθ' ἑαυτὸν τέλει καὶ πρῶτος, ὡς πατήρ, καὶ τὸ ἦν συστάσεως αἰτία. ἔδεν εἰς συμπλήρωσιν τὸ ἑαυτοῦ δεύτη. ὅθεν τὸ ἦν λαμβάνων. Ὁ δὲ ὡς καὶ αἰτία γεγενηὶς υἱός, ἀπὸ τούτου καὶ ὡς υἱὸς καθίσταται. ὅθεν τὸ πατὴρ καὶ τὸ υἱὸς καὶ τοιοῦτος υἱὸς ἀληθῶς. Demonstr. Evang. lib. 4. c. 3.

Ἀιτία ὤν ἢ τὸ θεῶν ὁσις, καὶ τὸ ἦν καὶ τὸ ἀγίου πνεύματος, καὶ τὸ κτίσεως πόνος. Dissertat. Orthodoxi καὶ Anomai.

Ἀλλ' ὅτι καὶ ὁ πατήρ, τέλειον ἔχων τὸ εἶναι, καὶ ἀνελλιπές, ῥίζα καὶ πηγὴ τῶν υἱῶν καὶ τῶν πνεύματων. Orat. contr. Sabell.

Αὐτὸ τὸ ὄνομα καὶ πατέρος μείζων ὤν τὸ ἦν. Apud Theodorit. lib. 2. c. 8.

X 2 And

And Hilary: *Who will not confess that the Father is Superiour? He that is Unbegotten, than he that is Begotten? The Father, than the Son? He that Sent, than he that is sent by him? He that commands, than he that obeys? Our Saviour himself testifies This to us, saying, My Father is greater than I.*

And Basil: *The word Father, what else does it signify, but the Cause and Original of That which is begotten of him?*

Again : We affirm that, according to the natural order of Causes and Effects, the Father must have the Preheminence before the Son.

And again: We know
but One Unbegotten, and
One Original of All things;
even the Father of our Lord
Jesus Christ.

And, among Moderns, the Learned Bp Pearson: In the very Name of Father (saith he) there is something of eminence, which is not in that of Son; and some kind of priority we must ascribe unto him whom we call the First, in respect of Him whom we term the Second Person: And as we cannot but ascribe it, so must we endeavour to preserve it. *Exposi. on Creed, pag. 34.*

Again: The Son has his Being from the Father, who Only hath it of Himself, and is the Original of all Power and Essence in the Son. I can of mine own self

Quis Patrem non potio-
rem confitebitur, ut in-
genitum a genito, ut Pa-
trem a filio, ut cum qui
miserit ab eo qui missus
est, ut volentem ab ipso
qui obediat? & ipse no-
bis testis est, *Pater major*
me est. De Trin. l. 3.

Τὸ ὅ πατὴρ τί ἄλλο σημαί-
νει, ἢ ἐπὶ τὸ αἰτία τοῦ καὶ ἀρχὴ
τοῦ καὶ αὐτὸ ἡνωμένον; *concr.*
Εἰρηστ. I.

Ἡμεῖς δὲ, καὶ ἡμεῖς τὴν αἰτίαν
πρὸς τὰς αἰτίαις ἔχοντες, πε-
ταχθῶμεν καὶ ὑμεῖς τὴν παλιν-
μυσίαν. Ibid.

Ἐνα γὰρ ὁδὸν ἀφ' ἡμετέρας
καὶ μίαν τὴν παράκλησιν ἐρχομένων
παιστέων συναντῶν ἡμῶν Ἰησοῦ Χ.
στῆ. *Epist.* 78.

do nothing, saith our Saviour; because He is not of Himself: And whosoever receives his Being, must receive his Power from another. pag. 34.

Again: We must not therefore so far endeavour to involve our selves in the darkness of this mystery, as to deny That Glory which is clearly due unto the Father; whose prebeminence undeniably consisteth in this, that he is God not of any other, but of himself; and that there is no other person who is God, but is God of Him. It is no diminution to the Son, to say he is from another; for his very Name imports as much: But it were a diminution to the Father, to speak so of Him: And there must be some Prebeminence, where there is place for Derogation. What the Father is, he is from None; what the Son is, he is from Him: What the first is, he giveth; what the second is, he receiveth. The First is a Father indeed by reason of his Son, but he is not God by reason of him; whereas the Son is not only so [viz. a Son] in regard of the Father, but also God by reason of the same. pag. 35.

Again: Which Order [viz. the Priority of the Father] hath been perpetuated in all Confessions of Faith, and is for ever inviolably to be observed. For That which is not instituted or invented by the Will or Design of man, but founded in the Nature of Things themselves; is not to be altered at the pleasure of Man. Now this Priority doth properly and naturally result from the Divine Paternity; so that the Son must necessarily be Second unto the Father, from whom he receiveth his origination; and the Holy Ghost, unto the Son. pag. 37.

Again: The Difference consisteth properly in This; that as the Branch is from the Root, and the River from the Fountain, and by their origination from them receive that Being which they have; whereas the Root receiveth nothing from the Branch, or Fountain from the River: So the Son is from the Father, receiving his Subsistence by Gene-

ration from him; the Father is not from the Son, as being what he is from None. pag. 38.

Again: It is most reasonable (saith he) to assert, that there is but One person who is from None; and the very generation of the Son and proceſſion of the Holy Ghost undeniably prove, that Neither of those Two can be That person. For whoſoever is generated, is from Him which is the Genitor; and whoſoever proceedeth, is from Him from whom he proceedeth; whatſoever the Nature of the generation or proceſſion be. It followeth therefore, that This person is the Father; which name ſpeaks nothing of dependence, nor ſuppoſeth any kind of priority in another. — From hence he is ſtiled One God, the True God, the Only True God, the God and Father of our Lord Jeſus Chriſt. pag. 40.

Again: Which as it is moſt true, [that the Father is the One God,] and ſo fit to be believed; is alſo a moſt neceſſary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None; it could not be denied but there were more Gods than One. Wherefore This origination in the divine Paternity, hath antiently been look'd upon as the Aſſertion of the Unity. pag. 40.

And again: There can be but One Person originally of Himſelf ſubſiſting —, becauſe a Plurality of more perſons ſo ſubſiſting would neceſſarily infer a Plurality of Gods. — The Father of our Lord Jeſus Chriſt is originally God, as not receiving his eternal Being from any other. Wherefore it neceſſarily follows that Jeſus Chriſt, who is certainly not the Father, cannot be a perſon ſubſiſting — originally of himſelf. — The Father hath the Godhead, not from the Son nor any Other; whereas the Son hath it from the Father. pag. 134. [See more above, Part I, in the Notes on the Text, N^o 414.]

And

And the learned Bishop Bull: *The Father* (saith he) is rightly stiled the *Whole*, as being the *Fountain of Divinity*. For the *Divinity* which is in the *Son* and in the *Holy Spirit*, is the *Fathers Divinity*, because derived from Him.

Again: *This Assertion* [of the *Sons Subordination*] is particularly to be heeded, upon the account of some *Modern Writers*, who earnestly contend that the *Son* may properly be stiled *God of Himself*: which *Opinion* is both contrary to their own hypotheses who maintain it, and to the *Catholic Doctrine*.

Again: *Which Things* manifestly denote some *Superiority* of the *Father* over the *Son*, even in *That* respect wherein he is most properly the *Son of God*.

Again: *He* [viz. the *Father*] is derived from no *Original*, is subject to *None*, and can no more be said to be sent by *Any*, than to be begotten of *Any*. On the contrary the *Son of God*, on *That* very Account, because he is begotten of *God*

Nam *Totum* rectè dicitur *Pater*, quà est *unus* *Deus*. liquidem *Divinitas*, quæ in *Filio* est & in *Spiritu Sancto*, *Patris* est, quia a *Patre* derivatur. *Defens. Sect. 2. cap. 8. § 5.*

Hæc autem *Thesis* notatu imprimis digna est propter *Neotericos* quosdam, qui *filium* propriè dici posse *autem*, hoc est, a *Seipso Deum*, pertinaci studio contendunt. Hæc sententia tum ipsorum hypothesis qui illam defendunt, tum *Catholico consensui* repugnat. *Ibid. Sect. 4. cap. 1. § 7.*

Quæ ἐξ ἑαυτοῦ quandam *Patris* supra *Filium*, etiam quàm maximè propriè *Dei* filius est, manifestè significant. *Ibid. Sect. 4. cap. 2. § 3.*

A nullo ille ortus principio, nulli subjectus est; neq; magis ab alio missus, quàm ab alio natus dici potest. Contrà *Filius Dei*, quàm ex *Deo Patre* natus, eo certè nomine *Patri* suam omnem auctoritatem acceptam refert; neq;

the Father, derives all his Dignity from the Father : Nor is it at all less honourable for him to be sent by the Father, than to be begotten of him.

And again : That prudent man [viz. Eusebius] took care here [viz. in his Creed,] as almost every where else, to guard against the Sabellians ; in so asserting the true divinity of the Son, as at the same time to reserve entire to God the Father the prerogative of being Alone God of Himself [or, God Self-existent,] and thereby to distinguish the Father from the Son. In which, the Nicene Council agreed with him.

neq; minus ipsi honorificum a Patre mitti, quam ex Patre nasci. *Ibid. Sect. 4. cap. 3. § 4.*

Scilicet homo catus hîc, ut ubiq; ferè aliàs, Sabelianis occurrendum censuit, veram Filii divinitatem ita adserendo, ut interim Deo Patri sua prerogativa, quâ nempe ipse solus *αὐτῷδε* est, hoc est, a seipso Deus, facta recta conservetur, eâq; prerogativâ Pater a Filio distinguatur. Atq; in hoc ipsi consenserunt Patres Nicæni. *Judicium Eccles. cap. 6, § 5.*

And the learned Dr Payne : The Father is the Only Self-existent unoriginated Being ; ——— whom the Scriptures, Creeds, and Christian Offices call, God, absolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and so is not [*αὐτῷδε*, or] God in that Sense as the Father who is from None ; but is God of God. ——— But, God, as it signifies a Self-existent unoriginated Being, ——— is predicated only of God the Father. Letter from Dr P. to the Bp of R. in Vindic. of his Sermon on Trinity Sunday, pag. 15.

§ XXXV.

Every *Action* of the *Son*, both in *making the World*, and in all other his *Operations*; is only the Exercise of the *Fathers Power*, communicated to him after an ineffable manner.

See the Texts;

Wherein All his *Authority, Power, Knowledge and Glory*, are declared to be the *Father's*, communicated to Him: N^o 759, 761, 766, 768, 772, 773, 774, 779, 784, 786, 787, 789, 792, 805, 807, 808, 811, 813, 816, 817, 818, 819, 820, 821, 825, 826, 827, 829, 830, 833, 836, 837, 838, 841, 842, 843, 844, 845, 849, 851, 856, 857, 860, 861, 862, 863, 869, 871, 872, 874, 880, 882, 883, 890, 892, 897, 898, 900, 902, 903, 905, 906, 907, 908, 909, 912, 914, 923, 925, 929, 930, 931, 934, 937, 938, 940, 941, 943, 944, 945, 949, 950, 951, 953, 954, 957, 958, 959, 960, 962, 963, 967, 969, 973, 974, 975, 976, 979, 981, 982, 987, 988, 990, 992, 993, 995.

And those, wherein he is declared to have been raised from the Dead by the Power of the Father: N^o 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 904, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975; and 572, 593.

See above, § 34; and beneath, § 36.

Notes on § 35.

Since our Lord (saith Irenæus) is the Only Teacher of Truth; we should learn of Him, that the Father is Above All; For, saith he, my Father is greater than I.

Again: He of Himself freely and by his own Power, made and formed and perfected all things:--- This is the Only God, who made all things; the Only [*πρωτογενεῖς*] Supreme over all, and Father of all:--- Who made all things by Himself, that is, by his Word and by his Wisdom, [by his Son and his Spirit, as he elsewhere expresses it;] even Heaven and Earth and the Sea and all things that are therein.

Now how God is said to do those things by Himself, which he does by his Son and Spirit, he thus explains: God (saith he) did not want the ministry of Angels, in making those things which he determined to make: For he has Hands of his own always present with him, even his Word and Wisdom, his Son and Spirit, by and in whom he

Quoniam cum solus verax magister est Dominus, ut discamus per ipsum, super omnia esse Patrem; Etenim Pater, ait, major me est. lib. 2. c. 49.

Ipse a semetipso fecit liberè & ex sua potestate, & disposuit & perfecit omnia. — Solus hic Deus invenitur, qui omnia fecit, solus Omnipotens & solus Pater; — qui fecit ea per semetipsum, hoc est, per verbum & sapientiam suam, cælum & terram & maria, & omnia quæ in eis sunt. lib. 2. c. 55.

Nec enim indigebat horum Deus ad faciendum quæ ipse apud se præfignierat fieri; quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia liberè & sponte fecit. lib. 4, cap. 37.

does

does all things according to his own Will. [His meaning is, that the Son and Spirit exercise the Power and execute the Will of God, just as a Man's own hands execute his Power and Will. Like the Similitude which St Paul makes in another case; that the Spirit of God knows the Things of God, as perfectly as a Man knows his own Mind.]

Again: By the Hands of the Father, that is, by the Son and Holy Spirit, is Man made after the Likeness of God.

Again: We believe (saith he) in One True God, the Maker of Heaven and Earth and of all things which are therein, by Jesus Christ the Son of God.

And again: He who is the Supreme God over All, made all things by his Word, which (saith he just before) is our Lord Jesus Christ.

[Of the Sons deriving his Knowledge, as well as Power from the Father; see the passages of Irenæus and Basil cited above, Part I, upon the Text, N° 773; and a passage of Clemens Alexandrinus, Strom. 4. cited below in § 36.]

In like manner Clemens Alexandrinus: All our Lord's Power (saith he) must be referred back to Him who is Supreme over All; And the Son, if we may so

speak, is the Operating Power of the Father. [His meaning

Per manus enim Patris, id est, per Filium & Spiritum Sanctum, fit homo secundum similitudinem Dei. lib. 5. c. 6.

In unum verum Deum credentes, fabricatorem cæli & terræ & omnium quæ in eis sunt, per Christum Jesum Dei filium. lib. 3, cap 4.

Ab eo, qui super omnes est Deus, & constituta sunt & facta per Verbum ejus, — qui est Dominus noster Jesus Christus. lib. 3. c. 8.

Πᾶσα τῇ Κρείττει ἐνέργεια ἐν
τῷ Πατρὶ καὶ ἀναφορὰ ἐ-
στίν· ὡς ἡμεῖς, πατε-
ρὶς ἐνέργεια ὁ υἱός. Strom.
7.

ning is the same as Irenaus's, in calling him *The Hand of the Father.*]

And Origen: *The immediate Maker of the World, and as it were Builder of it in his own Person, is the Son or Word of God: But the Father, who appointed his Son or Word to make the World, is the Principal Author of it.*

And Eusebius: *The Evangelist, when he might have said, All things were made by him as the Efficient Cause; (and again, The World was made By Him;) did not so express it, by Him as the Efficient Cause; but By [or Through] him as the Ministering Cause: that hereby he might refer us to the Supreme Power of the Father, as the Original of all things.*

And Athanasius: *God (saith he) the Maker and Supreme Governour of all things, who is far above all Being and all that the mind of man can conceive, as being Good and Excellent above all things; made Mankind after his own Image, by his Word, even by our Lord Jesus Christ.*

Τὸν αὐτὸν προσεχῶς δημιουργὸν
ἔῃ ὃ ἦν τὸ θεῶν λόγον, καὶ ὡ-
σπερ αὐτοῦ γενεᾶ κόσμου ὃ ὃ
πατέρα τοῦ λόγου, τὸν προστε-
ταχέναι τὸν ἦν αὐτοῦ λόγον ποιῆ-
σαι ὃν κόσμον. ἔῃ πρώτως δι-
μιουργόν. lib. 6. contr. Cels.

Διωδωκὸς γὰρ ὁ Ἐυαγγε-
λιστὴς ὡπῶν πάντα ὑπὸ αὐτοῦ
ἐγένετο καὶ αὐτοῦ, καὶ ὁ κόσμος
ὑπὸ αὐτοῦ ἐγένετο. Οὐχ, ὡς αὐ-
τοῦ, ἔφη, ἀλλὰ δι' αὐτοῦ ἢν ἢν ἡ-
μᾶς ἀναπέμψῃ ἐπὶ ὃ τὸ ἔλ-
πον ποιητικῶς τὸ παλαιοῦς αὐθεντίας.
De Ecclesiast. Theol. lib. 1,
c. 20, § 3.

Ὁ μὲν γὰρ τὸ πάντως δημιου-
ργὸς καὶ παμβασιλεὺς Θεός, ὁ
ὑπερέκεινα πάσης ὥσας καὶ ἀν-
θρώπων ἐμπόδας ὑπέδεχον,
ἀλλὰ διὰ ἀγαθὸς καὶ ὑπερέκταλ-
λόν, διὰ τὸ ἰδίῳ λόγῳ, τὸ σω-
τῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ ἀν-
θρώπινον ἡμῶν κατ' ἰδίαν εἰ-
κόνα πεποίηκε. contr. Gen-
tes.

And

And again: We acknowledge One only Original of Things; and affirm that the Word, which operates immediately in the Production of things, has no other kind of Divinity [or Divine Power,] but that of the Only God, [viz. of the Father:] because he is derived from him.

And again: The Father does all things, by the Son, and in the Holy Spirit.

And Basil: Let least (saith he) from the greatness of the things done by him, we should be moved to imagine that our Lord [Jesus Christ] is the Original Cause; what doth He, who bath Life in himself, say of himself? I live by the Father. And what doth he, who is the Power of God, say of himself? The Son can do nothing of Himself. And what doth he, who is perfect Wisdom, say of Himself? I have received a Commandment, what I shall say, and what I shall speak. Leading us by all these things to the knowledge of the Father, and referring to Him the wonderfulness of the things done; that so through the Son we may know the Father.

Again: Therefore our Lord saith, All mine are thine; as referring to the

Μίαν ἀρχὴν διδασκῶν, πρὸς
δημιουργὸν λόγον φάσκοντες ὅτι
ἕτερον τινα τρόπον ἔχον θεο-
τυτου, ἢ τὸ ὅτι Μόνον Θεῶν. Διὰ
τὸ ὅτι αὐτὸς περικείμενος. Οὐραν.
3. contin. Arianos.

Ὁ δὲ πατὴρ, διὰ τοῦ λόγου
ἐν πνεύματι ἀγίῳ τὰ πάντα
ποιεῖ. Epist. ad Sazar.

Ὅπως μάλιστα, ἵνα μετὰ τὸν
τοῦ μεγάλου Θεοῦ ἐνεργημάτων
ἐκκαταδιδῶμεν εἰς τὸ παραδιδόν
καὶ ἀναρχοῦ Θεοῦ καὶ κυρίου, τί
φρονεῖ ἡ αὐτοσχέση; ἐγὼ δὲ οὕτως
καὶ πατέρας καὶ ἡ τοῦ Θεοῦ δυνά-
μις; ὁ δὲ υἱὸς ὁ ὅς ποιεῖ ἀπὸ
ἑαυτοῦ ἑδέν καὶ ἡ αὐτοτελής οὐ-
σία; Ἐπολιὼν ἔλαβον τί εἶπα
καὶ τί καλήσω. Διὰ πάντων τῶν
τῶν πρὸς τὸν πατέρα ἡμᾶς
σωσάμεν ὁδηγῶν, καὶ τὸ πνεῦμα
τοῦ γυναικίου ἐπὶ αὐτὸν ἀνα-
φύων, ἵνα δι' αὐτὸ καὶ πατέρας
γινώσκω. De Spiritu Sancto
cap. 8.

Διὰ τὸτα φρονεῖ ὁ κύριος, τὰ
ἑμὰ πάντα αὐτῷ εἶναι, ὡς ἐπὶ αὐ-
τὸν ὁ ἀρχὴς Θεὸς δημιουργημάτων
τοῦ

Father the original Cause of all things: And thine are mine; as signifying that from the Father was derived to Him the Power of producing things.

Again: By This Power [of the Son,] all things were produced out of Nothing into Being: Yet not by this Power, as the Original Cause: For there is a Power Underived and Unoriginated, which is the Cause of That which causeth all things: For from the Father is the Son, by whom are all things; and with Him, the Holy Ghost is always inseparably considered: — But the Supreme God over all, has Alone a peculiar distinct Character of the manner of his Subsistence; as being the Father, and subsisting without Cause: and by This

Again: If all things (saith he) depend upon One Original, then whatever is said to be made by the Son, must nevertheless be referred to the First Cause [viz. the Father.] So that though we believe all things were brought into Being, by God the Word; yet This does not

ἢ ἀναγωγῆς· καὶ τὰ σὰ ἐμα, ὡς ἐκείθεν αὐτῷ τὴν αἰτίαν τῆς δημιουργίας καὶ δημιουργίας. Id. Ibid.

Ὅτι δι' ἐκείνης μὲν πάντα τὰ δυνάμει ἐκ τῆς μηδ' ὄντος εἰς τὸ εἶναι παραγέγνηται· καὶ μὴ ἐκ τῆς ἐκείνης ἀνάγωγος· ἀλλὰ τις ἐκ τῆς δυνάμει ἀφυσότητος καὶ ἀνάγωγος ὑπερῶσα, ἥτις ἐστὶν αἰτία τῶν πάντων καὶ ὄντων αἰτίας· ἐκ γὰρ τῆς πατρὸς οὐ φέρει, δι' ἣν τὰ πάντα, καὶ πᾶσι τὸ πνεῦμα τὸ ἀγίου ἀχωρίως συνωμονοῦται· — ὁ δὲ ἐπὶ πάντων θεός, καὶ πατήρ ἰς γενέσθαι τὸ εἶναι τῶν πάντων, τὸ πατρὸς εἶναι καὶ μὴ μιᾶς αἰτίας ὡς ἐπὶ ναι, μόνος ἔχει· καὶ διὰ τούτου πατρὶς τῷ σὺ μιν, καὶ αὐτὸς ἰδιόχουτος ἐμ- γινώσκου. Ad Greg. Nyss. Epist. 43.

Εἰ δὲ μιᾶς [ἀρχῆς] καὶ τὰ πάντα τὸ πατρὸς καὶ ὡς γεννηθῆναι λέγουμεν, πρὸς τὴν πρώτην αἰτίαν καὶ ἀναφορὴν ἔχει· ὥστε καὶ πάντα εἰς τὸ εἶναι πατρὸς καὶ διὰ τῆς διὰ λόγου πρὸς δόξαν, ἀλλὰ τὸ πάντων αἰτίον εἶναι καὶ ὄντων ἐκ ἀφαιρέματός. contr. Eunom. lib. 2.

at all binder us from acknowledging that the Supreme God over all [*viz.* the Father,] is the [original] Cause of all things.

And, among Moderns, the Learned Bp Pearson : It appeareth clearly (saith he) that They [the Antients] made a considerable Difference between the Person of the Father, of whom are all things ; and the Person of the Son, by whom are all things. pag. 38.

And again : In respect of the Paternal Priority, — That which is common to the Father, Son, and Holy Ghost, may be rather attributed to the Father as the first Person in the Trinity. In which respect the Apostle hath made a distinction in the phrase of emanation or production : To Us there is but One God, the Father, Of whom are all things, and we in Him ; and One Lord, Jesus Christ, By whom are all things, and we by him. And our Saviour hath acknowledged, The Son can do nothing of Himself, but what he seeth the Father do. Which speaketh some kind of Priority in Action, according to that of the Person. And in this Sense the Church did always profess to believe in God the Father, Creator of Heaven and Earth. pag. 65.

And the learned Bp Bull : If He who affirms that the Father, as Father, is the Primary Maker of the World, as having made all things by his Son ; must be esteemed an Arian : it will follow that St Paul himself, will scarce be clear of Arianism ; who, 1 Cor. viii, 6, treating of the distinct Parts, (if we may so say,) which the Father and Son bear in the Creation and Renovation

Sanè si is, qui dixerit Patrem, quæ Pater est, primum esse Mundi Opificem, qui hæc universa per Filium suum condiderit, pro Ariano habendus est ; vix ab Arianismi labe purus erit ipse Paulus, 1 Cor. viii, 6, de partibus, ut ita loquar, Patris & Filii in rerum creatione & renovatione, sic differens ; Nobis unus est Deus Pater, a quo omnia, & nos

Us: there is One God, the Father, of whom are all things, and we in him; and One Lord, Jesus Christ, by whom are all things, and we by him: For 'tis manifest, that These Words, Of whom, do denote the Primary Cause. And there- fore Theod. Beza thus com- ments upon the Places Where the Father is distinguished from the Son, the Original of things is ascribed to Him.

Again: Thus the Father alone operates of Himself by his own proper Power, as Jobas Gundrich can- demn? For 'tis the peculiar Property of the Father, to exist and operate of Him- self: But the Son receives from the Father, as from his Original, both his Being and Power of acting: Up- on which Account he is al- so said to work his Works as it were in Imitation of the Father, Joh. v, 19.

Again: In all divine O- perations, the Son is the Mi- nister of the Father: For- asmuch as He derives his operating Power from God the Father, (who is the Fountain and Original, as of the Essence, so also

in ipso; & unus Dominus, Jesus Christus, per quem omnia, & nos, per ipsum, Nam illud &c. &c. a quo, causam primariam deno- tare manifestum est. Un- de &c Theod. Beza ad lo- cum hac annotat: Quum Pater a Filio distinguitur, illi Principium tribuitur, Defens. Sect. 12, cap. 9, §. 10.

Patrem solum operari, hoc est, a seipso operari, quis Catholicus negaverit? Quippe Patris hoc propri- um est, ut a seipso existat & operatur; Filius vero & esse, & operari (ut lo- quuntur) idem, Patri tan- quam Auctori acceptum refert. Quo respectu et- iam Filius dicitur quasi ex imitatione Patris, opera sua facere: Joh. v, 19. Ibid. Sect. 2, cap. 13, §. 10.

In operationibus divinis omnibus Minister est Pa- tris filius, quatenus hic a Deo Patre (qui est Fons & Origo, ut essentiae, ita operationum divinarum omnium,) operatur; & Deus Pater, per ipsum; non

of all divine Operations :) non ab ipso Deus Pater, and the Father operates by aut per Patrem ipse. *Scilicet* Him : And not on the contrary doth the Father derive his operating Power from the Son, or the Son operate by [or through] the Father. 4. cap. 2. § 2.

And again : The raising up of the Body of Christ from the Dead, is also ascribed in Scripture to the Father. What Wonder ? For whatsoever the Son doth, he doth it from the Father ; And whatsoever the Father doth, he doth it by the Son. For which Reason also the Creation of all things is ascribed both to the Father and the Son : *Eccles. c. 5, § 5.* Namely, because the Father made all things by the Son.

From what hath been said upon this Head, it appears how all those Texts are to be understood, when compared together ; wherein the same Powers or Operations, are ascribed both to the Father and the Son. As, when 'tis said that the Father created all things, and yet all things were created by the Son, [viz. the Father created all things by the Son :] That the Father hath Life in Himself, and the Son also hath Life in himself, [viz. the Father hath given him to have Life in himself, Joh. v. 26 :] That God shall judge the World, and Christ shall judge the World, [viz. God shall judge the secrets of men by Jesus Christ, Rom. ii. 16 ; and, The Father — hath committed all judgment unto the Son, Joh. v. 22 :] That the Father raiseth up the dead and quickeneth them, and the Son also quickeneth whom he willeth, [viz. because the Father loveth the Son, and sheweth him all things that himself doth,

doth, Joh. v ; 19. 20. 21 :] That God raised up Christ, and yet Christ raised up himself, [viz. He had power to lay down his Life, and he had power to take it again, because This commandment he had received of his Father, Joh. x, 18.] That it is the Fathers property to know the Hearts, Acts xv, 8 ; and yet that the Son also is He that searcheth the Hearts, Rev. ii, 23, [See the Text, N^o 669.] That the Father is the Only Potentate, 1 Tim. vi, 15 ; and yet that the Son also hath All Power, and is Lord of all, Acts x, 36. That the Father Only hath Immortality, 1 Tim. vi, 16 ; and yet that of Christs Kingdom there shall be no End, Luke i, 33. That the Father is the One God, 1 Cor. viii, 6 ; and yet that the Son also is God, Joh. i, 1. And the Like.

§ XXXVI.

The Son, whatever his metaphysical Nature or Essence be ; yet, in this whole Dispensation, in the Creation and Redemption of the World, acts in all things according to the Will, and by the Mission or Authority of the Father.

See the Texts, N^o 756, 757, 758, 760, 763, 764, 765, 770, 771, 775, 776, 777, 778, 780, 781, 782, 783, 785, 788, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 806, 809, 812, 813, 814, 815, 819, 822, 823, 824, 829, 831, 832, 834, 835, 839, 840, 842, 846, 847, 848, 850, 852, 853, 855, 857, 863, 866, 875, 884, 886, 888, 891, 896, 910, 915, 916, 918, 920, 921,

921, 924, 928, 932, 933, 938, 945, 946, 947, 948, 952, 956, 959, 962, 966, 973, 978, 981, 983, 984, 985, 995.

See above, § 34 & 35.

Notes on § 36.

Jesus Christ, (saith Justin Martyr) is the Only properly begotten Son of God, being his Word, and First-born, and Power; and by the Will of God, he became Man.

Again: He was made Man, of the Virgin, by the Will of his Father, for the Salvation of Them that believe on him.

Again: They [the Patriarchs] did not see the Father and ineffable Lord of All things absolutely, even of Christ himself; but [they saw only] Him, who by the Will of the Father is both God, and his Son and Messenger, as Minister to his Will; who also by the Will of the Father became Man, of the Virgin.

Again: He who (as I have before shown,) appeared to Abraham and to Jacob, ministering to the Will of the Creator of all things; and at the judgment of Sodom, ministering likewise to his Will.

Ἰησοῦς Χριστὸς μόνος ἰδιώτης
τοῦ Θεοῦ γεννητὸς λόγος
αὐτοῦ ὁμοειδὲς, καὶ ἀπαράστατος,
καὶ ἀνώτατος. καὶ τῇ βουλῇ αὐτοῦ
ἐκ τῆς πατρὸς γεννητὸς &c. A-
pol. 2.

Διὰ πατρὸς γεννητὸς ἀνθρώπου γε-
νητὸς καὶ ἡμεῖς πάντες βο-
υλῇ, ὡς πρὸς σωτηρίας ἡμῶν
ἐκ τῆς πατρὸς. Ibid.

Οὐ πῶς πατέρα καὶ ἀπρόσφορον
ἐκ τῆς πατρὸς ἀπλῶς, καὶ αὐ-
τὸν τὸν Χριστόν, ὡς ἐκ τῆς
βουλῆς τῆς πατρὸς καὶ Θεοῦ ὁ-
ντα, ὅσον αὐτὸς καὶ ἀγγελος, ἐκ
τῆς ὑποταγῆς τῇ γνώμῃ αὐτοῦ. ἢ
καὶ ἀνθρώπου ἀντιειληφέναι διὰ τὴν
πατρὸς ἐκείνου. Dial. cum
Tryph.

by the Will of the Father.

Ὁ ἀποστολὸς ἡμῶν ὁμοειδὲς
τῷ Ἀβραάμ καὶ τῷ Ἰακώβ, τῷ
καὶ ποιητῇ ἡμῶν ὁμοειδὲς ὡς
ἡμεῖς, καὶ ὡς τῇ κεφαλῇ ἡμῶν ὁμοειδὲς
μὲν τῇ βουλῇ αὐτοῦ ὁμοειδὲς ὡς
ἡμεῖς. Ibid.

Again: All these Titles He has, [viz. Word, Angel, &c.] from his ministering to the Father's Will, and from his being begotten by the Will of the Father.

Again: I have shown that This person, who appeared to Abraham, Isaac, and Jacob, and is styled God in Scripture, is subject to his Father and Lord, and ministers to his Will.

And Irenæus: He commanded, (saith he,) and they were created: Now to Whom did he give this Commandment? even to his Word, which (as he said just before) is our Lord Jesus Christ.

Again: The Son, ministering to the Father, performs all things from the Beginning to the End.

Again: The Son performs the good Pleasure of the Father; For the Father sends, and the Son is sent, and comes.

Again: The Father [needs not the Help of Angels, in creating the World,] having a sufficient and ineffable Ministry.

Ἐκείνῳ δὲ πάντα προσημαζέσθαι, ἐκ τῆς τῆς ὑπακοῆς τῷ πατρὶ καὶ ἐκ τῆς τῆς πατρὸς θέλησιν γενέσθαι. Ibid.

Ἀποδείκνυται τὸ πᾶν τῷ πατρὶ καὶ ὑπακούει τῷ λόγῳ, ὅτι τῇ βουλῇ αὐτοῦ, ἐστὶν ὁ ὡς δὴ τῷ τῆς Ἀβραάμ, καὶ τῷ τῆς Ἰσαὰκ, καὶ τῷ τῆς Ἰακώβ, καὶ τοῖς ἄλλοις πατεράσκασι ἀναγγελλόμενος. Ibid.

Quoniam ipse precepit, & creata sunt. — Cui ergo precepit? Verbo scilicet, — qui est Dominus noster Jesus Christus. lib. 3, c. 8.

Omnia autem Filius administrans Patri perficit, ab initio usq; ad finem. lib. 4, c. 14.

Bonum autem placitum Patris, Filius perficit: mittit enim Pater, mittitur autem & venit Filius. Ibid.

Habente copiosum & inenarrabile ministerium: Ministrat enim ei ad omnia sua progenies & figuratio sua, id est, Filios & Spiritus.

of his Own : For his own Off-spring and his own Figure, minister to him in all things ; even the Son, and the Holy Spirit, his Word and his Wisdom ; whom all the Angels serve and are subject to.

[This passage is parallel to those where in he calls the Son and Spirit the Hands of the Father ; namely, executing his Will as perfectly, as a Mans own Hands perform the Will of the Man.]

Again : There is always present with him his Word and Wisdom, his Son and Spirit, by and in whom he made all things freely and according to his own Will.

Again The Father (saith he) is invisible ; concerning whom our Lord declares, that No man hath seen GOD at any time : But his Word has revealed the Brightness of the Father, according to the Will of the Father, and as was most advantageous to Them

And again : Man was made after the Image and Likeness of the Unbegotten God, by the good pleasure and Will of God, by the Action and Operation of the Son, by the Increase and Nourishment of the Spirit.

And Clemens Alexandrinus : The Lord Jesus,

Spiritus Sanctus, Verbum & Sapientia ; quibus serviunt & subiecti sunt omnes Angeli. lib. 4. c. 17.

Adest ei semper Verbum & sapientia, Filius & Spiritus, per quos & in quibus omnia libere & sponte fecit. lib. 4. c. 37.

Pater quidem invisibilis ; de quo & Dominus dixit, Deum nemo vidit unquam : Verbum autem ejus, quemadmodum volebat ipse, & ad utilitatem videntium claritatem monstrabat Patri.

whom he revealed in
Αὐτὸς ὁ Χρὶςτος ὁ Θεὸς
ὁ ὢν ἀπαράρητος ὁ
ὢν ὁ Θεὸς ἐκαστὸς ὁ
ὢν ὁ Θεὸς ὁ ὢν ὁ Θεὸς
ὁ ὢν ὁ Θεὸς ὁ ὢν ὁ Θεὸς
lib. 4. c. 75.

For whom Jesus, the Son of God, was made manifest in the flesh.

Son can do nothing of himself, but what he seeth the Father do.

And Origen: The immediate Maker of the World, and as it were Former of it with his own hands, is the Son or Word of God: But the Father of the Word, in that he commanded his Son or Word to make the World, is the Primary Author of it.

And Novatian: The Son does nothing of his own will, nor of his own Motion, nor comes of Himself, but obeys all his Fathers Will and Commands. — The Minister of the Will of the Father from whom he derives his Being

And the Fathers of the Synod of Antioch: We believe that He, having been always with the Father, fulfilled his Fathers Will in creating the Universe.

And Athanasius: Moving all things by his own Appointment [by his own Power and Ordering,] according to the good pleasure of his Father.

Again: And in This respect, he must be understood to be sent, that by the unspeakable Will of his Fa-

tere, nisi viderit Patrem facientem. *adv. Prax.* c. 15.

Τὸ μὲν πρῶτον ὡς ἀκριβοῦς
ἔστιν ὁ υἱὸς τῷ θεῷ λόγον, καὶ
περὶ αὐτοῦ τὸν κόσμον τῷ
πατρί τῷ λόγῳ, τὸ πρῶτον
ἔχειν τὸ ὑπὸ αὐτοῦ λόγῳ ποιῆ-
σαι τὸν κόσμον, ἔστιν ὡς ἀκριβοῦς
ἀκριβοῦς. *contr. Cels. lib. 6.*

Filius autem nihil ex arbitrio suo gerit, nec ex consilio suo facit, nec a se venit, sed imperiis paternis omnibus & praeceptis obedit. — paternæ voluntatis, ex quo est, ministrum. *De Trinit. cap. 31.*

Τὸν πιστεύοντες ὡς τὸ πα-
τερι αἰὲν ὄντα, ἐκτελεσθέντα
τὸ πατερικὸν βέλημα πρὸς τὴν
κτίσιν τῷ ὄντι. *Bibl. P. P. Tom. 11.*

Πάντα κινῶν τῷ αὐτοῦ αὐτοῦ
σε, ὡς ἀνέκαστον τὸ αὐτοῦ πα-
τερι δόξῃ. *contr. Gentes.*

of his Father.

Ἀπεσταλμένος ὁ υἱὸς τοῦ
γονηθέντος, ὅτι πρότερον βούλησι
τῷ ἀσάμπτῳ πατρί, σὺν αὐτῷ
ἔδωκεν αὐτῷ. *contr. Sabell.*

ther, who is incapable of Body, he took upon him a Body.

And again; His Condescension, his taking upon him the Form of a Man, according to the Will of the Father.

And Basil: In the Creation of Things (saith he,) you must consider the Original Cause, which is the Father; the operating Cause, which is the Son; and the perfecting Cause, which is the Spirit. So that by the Will of the Father, the ministering Angels exist; by the immediate operation of the Son, they are brought into Being; by the presence of the Spirit, they are perfected. — And let

no man imagine, either that I introduce Three Original Beings, or that I suppose the operation of the Son to be imperfect: For the Original Cause of things is but One, viz. the Father, operating by the Son, and perfecting by the Spirit. — You observe then Three things, the Lord, which commands; the Word, which operates; the Holy Spirit, which confirms and strengthens.

And among Modern Writers, the learned Bp Pearson. Upon this Preeminence (as I conceive) may safely be grounded the congruity of the Divine Mission. We often read that Christ was sent; from whence he bears

the Name of an Apostle Himself, (Heb. iii, 1.) [and of the Angel or Messenger of God, Gal. iv, 14.] as well as those whom he therefore named so, because as the Father sent him, so sent he them. The Holy Ghost is also said to be sent, sometimes by the Father, sometimes by the Son. But we never read that the Father was sent at all; there being an Authority in that Name, which seems inconsistent with This Mission. *Expos. on Creed, pag. 36.*

And the learned Bishop Bell: God (saith he) commanded his Word to make the World; that is, he Willed that the World should be made by his Word, the Will of the Word himself concurring therein.

Again: That the Father, as the chief Author giving his Commands, created all things by his Son executing the Command and Will of the Father; this Doctrine is so far from being Arian, that even those Catholick Writers, who lived after the Council of Nice, and were the most earnest opposers of the Arian Heresy, made no Scruple to affirm it generally in their Writings.

And again: According to the Opinion of the Antients, God the Father neither hath been nor can be seen by any man; no, nor by assuming a visible Ap-

Præcepit autem Deus Verbo suo, ut mundus fieret, hoc est, voluit mundum fieri per Verbum suum, concurrente ipsius Verbi voluntate. *Defens. Sect. 2, cap. 3, §. 6.*

Certe a Patre tanquam summo Opifice quasi imperante, per Filium, Patris jussionem ac voluntatem exequentem, creata sunt omnia, adeo Arianum non est, ut etiam Catholici Doctores, qui post Concilium Nicænum vixerunt, quique Ariana hæresis acerrimi impugnatores fuere, passim illud in scriptis suis adfirmare non sint veriti. *Sect. 2, c. 9, §. 6.*

Ex ipsorum sententia, Deus Pater a nemine unquam, ne per assumptum quidem speciem, visus est aut videri potest. A nullo ille ortus principio, nulli sub-

pearance. He is derived from None, and subject to None; and can no more be said to be sent by Another, than to be begotten of Another. On the contrary, the Son of God, as being Begotten of the Father, does on that very Account owe all his Authority to his Father: Nor is it any more a Diminution of his Honour, to be sent by the Father, than to be begotten of Him. He is, of the Father: By Him, the Father made all things that are in the World; and by Him, manifested himself in Time to the World.

subjectus est; neq; magis ab alio missus, quam ab alio natus dici potest. Contra Filius Dei, quæ ex Deo Patre natus, eo certe nomine Patri suam omnem Auctoritatem acceptam refert: Neq; minùs ipsi honorificum, a Patre mitti, quam ex Patre nasci. Ex Patre est ipse; per ipsum Pater, in mundo quæ sunt, universa condidit; quin & per ipsum se deinceps mundo patefecit. Sect. 4, cap. 3, § 4.

§ XXXVII.

The Son, how great soever the metaphysical Dignity of his Nature was, yet in the whole Dispensation entirely directed all his Actions to the Glory of the Father.

See the Texts, N^o 450, 452, 463, 465, 469, 474, 475, 476, 478, 485, 486, 497, 512, 514, 515, 800, 810, 811, 826, 837, 840, 895, 913, 920, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

See beneath, § 46 & 52.

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Notes on § 37.

Who else (says Origen) was able to save and bring back the Soul of Man to the Supreme God over all, but God the Word?

And Athanasius: He [viz. the Son] being King and Ruler and Disposer of all things, works all to the Glory and for the Manifestation of his Father.

And again: As men (saith he) when they behold the Heavens, and the Beauty thereof, and the Light of the Stars, cannot but thence be led to consider the Word which framed that beautiful Fabrick: so, when they consider the Word of God [viz. Christ, the Logos,] they cannot but thence be led to the Consideration

[and Knowledge] of God his Father; from whom He coming forth, is properly stiled The Interpreter, [The Revealer, The Word or Oracle,] and the Messenger of his Father.

But This is so evidently the whole Tenour of Scripture, and the unanimous Sense of all Antiquity; that it would be very needless to enlarge upon it.

Τίς ὃ ἄλλο σωσαι καὶ περιστρεφειν τὸ ἐνὶ πᾶσι θεῶ δυνάμει καὶ ἀνδρώπε ψυχῶν. ἢ ὁ θεὸς λόγος; contr. Col. lib. 6.

Αὐτὸς ὃ ἐν παντί ἡγεμεν τε καὶ βασιλεὺς καὶ σουδὲς γενόμενος καὶ πάντων, τὰ πάντα πρὸς δόξαν καὶ γνῶσιν τοῦ ἑαυτοῦ πατρὸς ἐργάζετο. contr. Gen. 1. 1.

Ὡς οὖν καὶ ἀναβλέψας τοῦ ἱεροῦ, καὶ ἰδόντας καὶ κτισμοὺς αὐτοῦ, καὶ τὸ ὅτι ἄσπερον αὐτῷ, ἐστὶ ἐνδυμνωδὸν καὶ ταῦτα διακοσμήντα λόγον. ἔτι νοῦν ἰδὼν λόγον θεοῦ, νοεῖν δεῖν ἀνάγκη καὶ τὸν τοῦτε παῖδα θεὸν, καὶ προῖον ἐκείνου τοῦ ἑαυτοῦ πατρὸς, Ἐμμενδὸς καὶ Ἀγγελος λέγει. Ibid.

\$ XXXVIII.

See the Index, No. 758, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

See above, § 34, 35, 36, 37; and beneath, § 40.

S XXXIX.

the First. And if the Monarch has a Son; yet his Dominion is not presently divided, and ceases to be a Monarchy; though He takes his Son into the Government with him. The Government is still principally His, from whom it is communicated to his Son; And so long as it is His, it is nevertheless a Monarchy, for being administred by Two persons so united. If then the Divine Monarchy, though administred by so many Legions and Armies of Angels, yet does not cease to be the Government of One, nor is ever the less a Monarchy, for being administred by so many Thousands of Powers; how much less can it be said that [the Government of] God is divided or parted, by the Son and Holy Spirit's acting in the second and third place? — The Notion of a Monarchy is Then only destroyed, when Another Dominion is supposed to be set up, independent, and of it self, and so rivalling the First: But I who derive the Son from no other Original, but from the substance of

etiales sibi. Si vero et filius fuerit ei, cui Monarchia sit; non statim dividuam, & Monarchiam esse desinere, si particeps ejus assumatur & Filius: Se proinde illius esse principaliter, a quo communicatur in filium; & dum illius est, proinde Monarchiam esse, quæ a duobus tam unicus continetur. Igitur si & Monarchia divina per tot legiones & exercitus Angelorum administratur, nec unius esse desit, ut desinat Monarchia esse, quia per tanta millia virtutum procurator: quale est ut Deus divisionem & dispersionem pati videatur in Filio & in Spiritu Sancto, secundum & tertium sortitus locum? — Eversio Monarchiæ illa est tibi intelligenda, cum alia dominatio suæ conditionis ac proprii status, ac per hoc æmula superinducitur. — Cæterum qui Filium non aliunde deduco, sed de substantiâ Patris, nihil facientem sine Patris voluntate, omnem a Patre consecutum potestatem; quomodo possum de fide destruere

the Father; and suppose him Doing nothing but by the Will of the Father, and Receiving all his Power from the Father;

how can I destroy the Belief of the Monarchy, which I preserve in the Son, delivered from the Father to him?

And Origen: Hence (says he) we may solve the scruple of many pious persons, who, through Fear lest they should make Two Gods, fall into false and wicked Notions; (either denying the real Personality of the Son distinct from the Father; and so, while they acknowledge his Divinity, making him really to be nothing but a mere Name: Or else acknowledging his real personality, but denying his divinity, and making his Nature to be entirely of another kind than the Father's :) This scruple, I say, of many pious persons, may thus be solved. We must tell them, that He who is God of Himself, is That GOD; (as our Saviour, in his prayer to his Father, says, That they

struere Monarchiam, quam a Patre Filio traditam, in Filio servo? advers. Prax. cap. 3 & 4.

Καὶ τὸ πολλὰς φιλοθεῖς ἡ εὐχομένης ταραχῶν, εὐλαβη-
μῶν δ' ὅσοι ἀναγορεύσαι θεὸς, καὶ
ἡ τοῦ πατρὸς ἐπιτίσιονας ἰδεῖ-
σι καὶ ἀσέβεισι δόγμασιν, (ἡτοι
ἀρεκκωμῶν ἰδιότῃα ἢ ἐπὶ τῇ
ἡ τοῦ πατρὸς, ὁμολογῶν-
τας θεὸν ἢ καὶ μέγεθος ὀνόματος
πατρὸς αὐτοῦ πρὸς τὴν ἀποστολήν
ἡ ἀρεκκωμῶν καὶ διότι τῷ
τῷ ἡ τοῦ πατρὸς καὶ αὐτῷ ἡ ἰδι-
ότῃα, καὶ ἡ ἐκείνου καὶ τῷ πατρὶ
ὅτι τυγχάνουσιν ἐπὶ τῇ πα-
τρὶ;) ἐπεὶ οὖν αὐτῶς δὴ αὖτε.
λεκτέον δ' αὐτοῖς, ὅτι τότε μὲν
αὐτῶς ὁ θεὸς ἐστὶν ὁ πατὴρ καὶ
ὁ σωτὴρ φησὶν ὡς τῇ πατρὶ καὶ
πατὴρ ἐν ἡμῖν, ἵνα γνωσθῶσι
ὅτι μόνον ἀληθινὸν θεὸν πάν-
τες τὸ ἡ τοῦ πατρὸς αὐτοῦ, μετὰ
καὶ ἡ τοῦ πατρὸς καὶ τῷ πατρὶ
μῶν, καὶ ὁ θεὸς ὁ αὐτὸς θεὸς
μεγαλότερον ἂν λέγεται ἢ ὁ πα-
pag. 46, Huetii.

may know Thee the Only True God;) but that whatever is God, besides That Self-existent Person, being so only by communication of His Divinity, cannot so properly be called That God, but rather a Divine Person
And

And Novatian : *Christ Jesus* (saith he) *OUR Lord and God, but GOD's Son; even the Son of That God, who is the One and Only one, namely the Creator of all things.*

Again : *If the Son* (saith he) *were not Begotten; it would follow, that being Self-existent, and compared with Him [with the Father] who is Self-existent, their Equality in This respect, as being Two Self-existents, would make Two Gods. But Now since the Son, whatever his Nature be, has it no otherwise than from his Father, as deriving his Original from him; 'tis plain He cannot be said to have divided the Divinity into Two Gods, who derives his Being by being Begotten of Him who is The Only God. — Moreover, so long as he obeys his Father in all things; though He himself also be God, yet by his Obedience he declares his Father to be the One God, from whom also he derives his Original : And therefore He could not make Two Gods, because he did not make Two Self-exi-*

Christum Jesum Dominum Deum NOSTRUM sed DEI filium, hujus Dei qui & unus & solus est, conditor scilicet rerum omnium. De Trinit. c. 9.

Si natus non fuisset; innatus, comparatus cum eo qui esset innatus, æquatione in utroq; ostensâ duos faceret innatos; Et ideò duos faceret Deos : — Nunc autem quidquid est, — dum non aliunde est quàm ex Patre, patri suo originem suam debens, discordiam divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui est Unus Deus, originem nascendo contraxit. — Dum se Patri in omnibus obtemperantem reddit, quamvis sit & Deus, unum tamen Deum Patrem de obedienciâ suâ ostendit, ex quo & originem traxit : Et ideò duos facere non potuit, quia nec duas Origines fecit. — Deus quidem ostenditur filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus Unus Deus pater probatur, dum gradatim

steps. — The Son indeed is shown to be God, because Divinity is communicated and derived to him; and yet the Father is nevertheless proved to be the One God, whilst That Majesty and Divinity, which the Father communicates to the Son, is by the Son in acknowledgment continually returned back to the Father who gave it. So that God the Father, is justly styled The God over All; and the Original even of the Son himself, whom he begat Lord of all. And at the same time the Son is the God of all other things, because God the Father made all things subject to Him whom he begat. Thus Jesus Christ the Mediator between God and Men, having from his Father all Creatures subjected to him as their God; himself with the whole Creation under his Dominion, being in perfect agreement with God his Father, has briefly shown his Father to be The One and Only and True God.

And Lactantius Per- haps (saith he) some will ask, seeing we declare we worship but One God, how then do we affirm of Two persons distinctly, the Father and the Son, that Each of

them reciproco meam illa majestas atq; divinitas ad patrem, qui dederat eam, rursus ab illo ipso filio missa revertitur & retorquetur. Ut merito Deus pater, omnium Deus sit, & Principium ipsius quoq; filii sui quem dominum genuit; filius autem, creator omnium Deus sit, quoniam omnibus illum Deus pater prapositionem quem genuit. Ita Mediator Dei & hominum Christus Jesus, omnis creaturae subjectam sibi habens a Patre proprio potestatem, quia Deus est; cum tota creatura subdita sibi, concors Patri suo Deo inventus, Unum & Solum & Verum DEUM Patrem suum — breviter approbavit. Ibid. cap. 31.

Fortasse quaerat aliquis, quomodo cum Deum nos Unum colere dicamus, duos tamen esse asseveremus Deum Patrem & Deum Filium. Cum quis habet Filium, quomodo

them is God? To this he answers, among other things: *When a Man has a Son, whom he loves entirely; and this Son is in the House and in the hands of his Father; Though the Father makes him Lord of all, both in Title and Power; yet, in esteem of Law and Right, 'tis still One House under One Lord: So this World, is the One House of God; and the Son and Father, who govern the World with One Mind, are One God; forasmuch as both the Son is in the Father, because the Father loves the Son; and the Father is in the Son, because the Son faithfully obeys the Father, and never does or did any thing but what the Father willed or commanded. —*

There is One, Only, Independent, Supreme, Unoriginated GOD; because He is the Original of all things; and in Him is contained both the Son, and All other things. — That Supreme and One God cannot therefore be [acceptably] worshipped, but through his Son.

And Eusebius: If This makes them apprehensive, least we should seem to introduce Two Gods; let them know, that though we

unicè diligit, qui tamen sit in domo & manu patris; licet ei nomen Domini, potestatemq; concedat; civili tamen jure, & domus una, & unus Dominus nominatur. Sic hic mundus, una Dei domus est; & Filius ac Pater, qui unanimes incolunt mundum, Deus Unus; — cùm & Filius sit in Patre, quia Pater diligit Filium; & Pater in Filio, quia voluntati Patris fideliter paret, nec unquam faciat aut fecerit nisi quod Pater aut voluit aut iussit. — Unus est solus, liber, Deus summus, carens origine; quia ipse est origo rerum; & in eo simul & Filius & omnia continentur. — Non potest igitur ille summus ac singularis Deus nisi per Filium colli-

lib. 4. c. 29.

Εἰ δὲ πόσον αὐτοῖς ἐμποῖεν
μῆτιν ἀπὸ τοῦ Θεοῦ ἀναγορεύειν
δὲ εἶναι ἐκείνων ὡς, τὰ ὅσα
πρὸς ἡμᾶς ὁμολογούμεθα Θεῷ, ὡς
ἐν ἑαυτοῖς μόνον Θεός· ἐκεῖνον

do indeed acknowledge the Son to be God, yet there is [absolutely] but One God; even He who alone is without Original and Unbegotten, who has his Divinity properly of Himself, and is the Cause even to the Son himself both of his Being and of his being Such as he is: By whom the Son himself confesses that he lives; declaring expressly, I live by the Father. Thus there being but One Original, and One Head; how can there be Two Gods? Is not He alone the One God, who knows no Superiour, no Cause of his Existence; but possesses his divinity and Monarchical Power absolutely of himself, unoriginated and unbegotten; and communicates to the Son, both his Life and Divinity? whom our Lord teaches us to look upon as the Only True God, and declares to be Greater than Himself? whom he also would have us All understand to be even His God? — Now as the Son thus glorifies his Father, so the Father again glorifies the Son; declaring him to be Lord and Saviour and God over all, sitting with him upon his own Throne of the Kingdom. These things the Church of

ὁ μόνος ἀναρχὸς καὶ ἀγέννητος, ὁ καὶ θεότησα δικταὶαν κεκτημένος, αὐτὸς τε πᾶς ὡς καὶ ἐν τοιαύτῃ γεγονώς αἴτιος· διὸν καὶ αὐτὸς αὐτὸς ὁμολογεῖ ζῶν, ἀνίκητος λέγων, — καὶ ζῶ διὰ τοῦ πατρὸς. — Μὴ δὲ τοῦ ἀρχῆς τε καὶ κεφαλῆς, πῶς ἀνὴρ ἦτο Θεοὶ δύο; καὶ ἐς οὐκ ἔστι μόνος, ὁ μὴ δένα ἀνώτερον, μηδὲ ἑαυτῷ αἴτιον ἕτερον ἐπηρεαζόμενος, δικταὶαν καὶ ἀναρχον καὶ ἀγέννητον τὸ μοναρχικῆς ἡγεσίας καὶ θεότησα κεκτημένον, καὶ πᾶς ὡς ἐαυτῷ θεότης τε καὶ ζῶντος μετὰ δέ; — ὅν καὶ μόνον ἀληθινὸν θεὸν ἡγεῖσθαι ἡμᾶς [ὁ ὢς] διδάσκει μετὰ τὸν αὐτὸν ὁμολογεῖ ὅν — καὶ θεὸν ἐν ἑαυτῷ πάντας ἡμᾶς ἐδένα βάλει. Ὅν ἐτὼ δοξάζοντα καὶ ἑαυτῷ πατρί, ἀμοιβαίως ἀνιδόξων ὁ πατήρ, καὶ κύριον καὶ σωτήρα καὶ θεὸν ὅλον καὶ σωτήρον. καὶ ἑαυτῷ βασιλείας ἀνεδείξει. Ἄ καὶ πεπαυδὸς ἐκκλησία καὶ θεῷ, ἐαυτῷ καὶ θεῷ καὶ κύριον καὶ σωτήρα, καὶ ἐπὶ πάντων θεῷ ὅν μονοθεῖ αὐτὸν γινώσκει. De Eccles. Theol. lib. 1, cap. 11.

God being instructed in, acknowledges the Son to be indeed Her God and Lord and Saviour, but the Only-begotten Son of the Supreme God over All.

Again: *The Apostle calls him the Image of God, that no man might Imagine there were Two Gods, but One only, even Him who is over all. For if there is One God, and there is no Other but He; 'tis plain This must be He, who is made known by his Son as by an Image. For which reason, the Son also is God; because of the Fathers resemblance in Him as in an Image. And This the Holy Apostle declares to us, both when he says, Who being in the Form of God; and when he styles him, The Image of God*

other denominations, Was
Coming in the Flesh, The

Again: Neither is it necessary, that he who supposes Two distinct Subsistencies, must make Two Gods: For we do not suppose them to be Two co-ordinate Subsistencies, or Both of them unoriginated and unbegotten; but one, unbegotten and unoriginated; the other, begotten, and originated from

Again: But you are a-

Ἐκείνων αὐτὸν εἰκόνα τῆς Θεῆς,
ἵνα μὴ τις δι' αὐτοῦ Θεοῦ ὑπαλάβοι
(2), ὅτι ἵνα ᾖ ἐπὶ πάντων. Ἐν
ᾧ οἱ Θεοὶ, καὶ ἐν ἔσιν ἑτέρῃ
πλάτῃ αὐτῶν, αὐτὸς αὖ ἐπὶ ὁ διὰ
τῆς ἡμῶν ὡς διὰ εἰκόνα· γυναιξὶ
μορφῇ. Διὸ καὶ ὁ υἱός, Θεός· διὰ
τὸ ἐν αὐτῷ τῇ πατρὶς ὡς ἐν ἐ-
κόνι μόρφωσιν. Ὁ δὲ παλαι-
σιν ὁ Θεός· Ἀποστόλου, τότε
μὲν λέγων, ὅς ἐστι μορφῇ διὰ
ὑπαρχόν· τότε δὲ, αὐτὸν εἰκόνα
τῆς Θεῆς οὐκ ἐξομολογῶ. Οὐκ
ἐστὶν ἄλλων ἐκπαρομοῶν, καὶ ἐ-
κὼν τῇ Θεῷ πρὸς τὸ ὑποσχεῖται πα-
ρεστίας ὁ υἱός ἦν τε καὶ ὡνόμασται.
Ibid. cap. 20, § 15.

So that the Son, among
and was stiled, before his
mage of God.

Οὐδὲ δύο θεοὶ ἀνέχοντι
 τὰς δύο ὑποστάσεις τῆς
 θεότητος. Οὐδὲ γὰρ δύο ἰσο-
 μεις αὐτὰς θεολογεῖσθαι, ἵνα ἀ-
 ναδέχωνται καὶ ἀφηνέουσιν ὁμο-
 μίαν π. καὶ ἀφηνέοντων καὶ ἀνα-
 χον πατέρα καὶ, φροντίζον-
 τας καὶ πατέρα κεντησάμενον.
 Lib. 2, cap. 7.

*ALLA OROBIA, E' A' S. F. M. T. 14

fraid perhaps, least, acknowledging Two distinct Subsistencies, you should introduce Two original Principles, and so destroy the Monarchy of God. Know then, that if there is but One underived and unbegotten God, and the Son is begotten of Him; there can be but One Head, One Monarchy, One Dominion: seeing that even the Son himself acknowledgeth the

And again: The Church of God does not introduce two unbegotten Beings, nor Two unoriginated, nor Two Essences co-ordinate to each other; and therefore not Two Gods: But it teaches that there is One Original of things, One God; and that He is the Father of the only-begotten and beloved Son: Also, that there is One Image of the Invisible God; which Image, is his only-begotten and beloved Son. Now though the Apostle speaking of the Divinity of the Father, calls Him the Blessed and ONLY Potentate; and again, Who ONLY

δυο ὑποστάσεις ὁμολογήσας, δύο ἀρχάς ἐσαγγέλους, καὶ τὴν μοναρχικὴν θεότητα ἐκπέποιθας. μὴ θάνατε τοίνυν, ὡς ἐνδὸς ὄντος ἀνδρὸς καὶ ἀφηνήτου θεοῦ, ὅτι ὁ υἱὸς ἔκ αὐτοῦ γεννημένος, μία ἔσται ἀρχὴ, μοναρχία τε καὶ βασιλεία μία. ἐπεὶ καὶ αὐτὸς ὁ υἱὸς ἀρχὴν ἐπηγάγετο καὶ αὐτὸν πατέρα κεφαλὴν καὶ Χριστὸν ὁ θεός, καὶ τὸ Ἀπόστολον. Ibid.

Father to be his original Cause; For the Head of Christ, saith the Apostle, is

Ὁν καὶ δύο ἀγέννητα, ἰδὲ δύο ἀναρχα, ἰδὲ δύο ὑστάς καὶ ἰσοτιμίας ἀντιπαρεξαιρούμεναι ἀλλήλοις ἐισάγει. διδὲ ἰδὲ δύο θεοὺς. ἀλλὰ μίαν ἀρχὴν καὶ διδὲ ἑνὸς τὴν αὐτὴν πατέρα διδάσκουσα. ἡ δὲ μονογενὴς καὶ ἀγαπητὴ υἱὸς ἀσώματος καὶ μίαν εἰκόνα τοῦ θεοῦ τοῦ ἀοράτου, τὴν αὐτὴν ἔσαν τὰ μονογενὴς καὶ ἀγαπητὴ υἱὸς αὐτοῦ. Καὶ λέγει καὶ ὁ Ἀπόστολος, θεολογῶν τὸν πατέρα, ὁ μακάριος καὶ μόνος Δυναστεὺς καὶ πάλιν, ὁ μόνος ἔχων ἀθανάσιον. — καὶ αὐτὸς ὁ Σωτὴρ μόνον ἀληθινὸν διὸν διδάσκει ἡ τὸν πατέρα, λέγων ἵνα γινώσκασί σε τὸν μόνον ἀληθινὸν θεόν· ἀλλ' ἐκ ἐκκεκρυμμένου καὶ

hath Immortality; and our Saviour himself teaches us that the Father is the ONLY True God, saying, That they may know Thee the Only True God: Yet need we not scruple to acknowledge the Son also to be the True God, as being the Image of the True God: That so the Addition of the word, Only, may signify the Father's being the Only Original of That Image. And indeed the Holy Apostle St Paul clearly declares him to be the Image and the Brightness of his Fathers Glory, and that he was in the Form of God. As therefore where there is One King, &c. — so likewise the Church of God, having received commandment to worship One God, continues to pay to Him even That Worship, which is directed through his Son, as through his Image.

And Athanasius: There is but One God (saith he,) because the Father is but One: Yet the Son also is God, having such Sameness as that of a Son to his Father.

Again: We acknowledge One only Divinity, even That of the Father; and that the Son, is his Word and Wisdom: And so believing we do not make Two Gods.

Again: The Trinity is always perfect; and in the

ὡς αὐτὸν θεὸν ἀληθεῖς ὁμολογεῖν, ὡς ἐν εἰκόνι καὶ τῷ κατ'εἰκονα μόνον ἵνα ἡ τῷ Μόνῳ περιδότηκη, μόνῳ τῷ πατρὶ ὡς ἀρχετύπῳ τῆς εἰκόνος ἀρμόζει. Σαφές αὖτε γὰρ εἰκόνα καὶ ἀπαύγασμα τῷ πατρί, ἐν μορφῇ τοῦ θεοῦ ὃν αὐτὸν ὁ δεσποσιθεὶς εἰδίδασκε Παῦλος. — Ὡς περ ἐν βασιλείᾳ κρατύνει ἐνός, — καὶ αὐτὸν τέκτον καὶ ἡ Ἐκκλησία τῷ θεῷ ἕνα θαλαβῶσα θεὸν σέβει, τὸν αὐτὸν καὶ διὰ τοῦ υἱοῦ, ὡς διὰ τοῦ εἰκόνος, μὴ μεθεσθύνουσα. Lib. 2, cap. 23.

Εἰς δευτέρῳ, ὅτι καὶ πατὴρ ὡς θεὸς ὃ καὶ υἱός, ταυτοῦτ' ἵνα ἔχων ὡς υἱὸς πρὸς τὸν πατέρα. contra Sabell.

Μίαν οὐδαμῶς καὶ μόνον θεότητα τῷ τῷ πατρί, τῷ τῷ λόγον καὶ σοφίαν ὃν τὸν υἱόν καὶ ἔτι πιστεύοντες, ὡς λέγουμεν διὰ θεοῦ. De Synod.

Αἱ τρεῖς δὲ [τρεῖς,] καὶ ἐν τρεῶσι μία θεότης γινώσκου.

Three Persons is acknowledged One Divinity, [viz: That of the Father:] And so in the Church there is preached but One God, even

Again: Since Christ, is God of God; and since he is the Word and Wisdom and Son and Power of God; therefore the Holy Scriptures declare unto us but One God. For the Word, being the Son of the One God, is referred to Him, [as belonging to Him,] whose Son he is.

Again: The Government of the World, is therefore properly a Monarchy; And of Him, who is the original Cause of all things, is the Word truly and really the Son; Nor subsisting of himself, as Another original Principle; nor being extrinsic to [or, independent from] the First;

least by such a supposition, you introduce a Government of Two or More Persons foreign and co-ordinate to each other: But He is the True Son, the True Wisdom, the True Word of That One original Cause; and derives his Being from it.

And again: As there is but One original Principle, so there is also therefore

And Hilary: We acknowledge, not Two Gods, but One God: Not as if therefore the Son of God,

σκεῖται ἢ ἕτως ἐν τῇ ἐκκλησίᾳ ἕως θεὸς κηρύσσεται, ὁ τῷ λόγῳ παλίν. *Ad Epistolum.*

the Father of the Word.

Ἐπειδὴ ἢ καὶ θεὸς θεὸς ἔστι καὶ τῷ θεῷ λόγῳ, σοφία, υἱός, καὶ δύναμις ὅτιν ὁ Χεῖρ. Δια τῆτο ἕως θεὸς ἐν ταῖς θείαις γραφαῖς καὶ ἀγγέλλεται. τῷ υἱὸς καὶ θεῷ υἱὸς ἂν ὁ λόγῳ, εἰς αὐτὸν, ἔστι καὶ ὅτιν, ἀναφέρεται. *Orat. 4. contr. Arianos.*

Ὅθεν κυρίως καὶ μοναρχία ὅτιν. καὶ αὐτῆς ὅ τῆς ἀρχῆς ὅτι οὖσι υἱὸς ὁ λόγῳ. ἔχ ὡς ἀρχὴν ἐτέρα καὶ ἑαυτὸν ὑφ' ἑαυτοῦ, ἔστιν ἐξωθεν ταύτης γεγονώς; ἵνα μὴ τῇ ἐτερεύοντι δυναρχία καὶ πολυαρχία ᾖ, ἀλλὰ τῆς μιᾶς ἀρχῆς ἰδίᾳ καὶ ἰδίᾳ σοφία, ἰδίᾳ λόγῳ, καὶ αὐτῆς ὑπαρχων. *Ibid.*

Ὅτιν καὶ μία ἀρχὴ καὶ καὶ τῆτο ἕως θεός. *Id. Orat. 5.*

Confitemur non Deos duos, sed Deum unum; neq; per id non & Deum Dei filium, est enim ex Deo

was not also God; for he is God of God. But that there are not Two Unbegotten; there being, upon the account of Self-existence, but One God.

And again: There is but One God, of whom are all things; One undervived Authority, One unoriginated Power. This Prerogative of the Father, his being the One God, is not at all destroyed by our acknowledging the Son also to be God: For the Son, is only God of God; one Son, of one Father: But the Father is still the One God upon this account, that he is God Self-existent. On the contrary, neither is the Assertion of the Sons divinity at all destroyed, by our acknowledging the Father to be the One God: For of That God, he is the Only-begotten Son; Not unbegotten, so as to diminish from the Father's being the One God.

And Basil: We express (saith he) each of the Persons singly; One God and Father, One only begotten Son, and One Holy Spirit. — For when we worship the Son as God of God, we at the same time both acknowledge the an-

Deo Deus; non innascibiles duos, quia autoritate innascibilitatis Deus Unus est. De Synod.

Unum Deum esse ex quo omnia, unam virtutem innascibilem, & unam hanc esse sine initio potestatem. — Non enim Patri adimitur quod Unus Deus est, quia & Filius Deus sit: Est enim Deus ex Deo, unus ex uno: Ob id Unus Deus, quia ex se Deus. Contra verò non minus per id Filius Deus, quia Pater Deus Unus sit: Est enim unigenitus, Filius Dei; non innascibilis, ut Patri adimat quod Deus Unus sit. De Trin. lib. 4.

Εἰς θεὸς καὶ πατὴρ, καὶ εἰς μονογενὴς υἱός, καὶ ἐν πνεύματι ἁγίῳ ἐκδύω ἡμεῖς ἑαυτοὺς ἀσκούμενοι. — Θεὸν ἰδὼν ἐν θεῷ προσκυνοῦμεν, καὶ τὸ ἰδιόζον ἡμεῖς ἑαυτοὺς ἀσκούμεν, καὶ μόνον ἐπὶ τῷ μοναρχίᾳ, εἰς πάντες οἱ αἰῶνες.

similitude of the Persons, and yet preserve the Monarchy of the Universe, taking heed not to divide our Notion of God into a number of independent persons. But how then (you will say,) if there be Two distinct Persons, do we not make Two Gods? Why, just as a King and the Image [or Representative] of the King, do not make Two Kings; — because whatever Honour is paid to the Image, redounds to the Original. — The way therefore to the true knowledge of God, is, to ascend from the One Spirit, through the One Son, to the One Father; And on the other side, the Goodness and Holiness of the Divine Nature, and royal Dignity, is communicated from the Father, through the only-begotten, unto the Spirit. Thus both the Distinctness of the Persons is acknowledged, and yet the Monarchy of the Universe (as Piety requires) is preserved by us.

Again: There are not Two Gods, because not Two Fathers: He only, who introduces Two original Principles, preaches Two Gods.

And the learned Bp Pearson: It is most reasonable (saith he) to assert, that there is but One Person who is from None; And the very generation of the Son and procession of the Holy Ghost undeniably prove, that neither of those

περισωφρον # θεολογίαν μὴ
σμεδαννῶτες. — Πῶς ἔστιν, ὅτι
ἓς ὁ θεὸς, ἐκ δὲ δύο θεοί; Ὅτι
βασιλεὺς λέγεται, καὶ ἡ βασι-
λεία εἰκάζεται, καὶ ὁ δύο βασιλεῖς.
— διότι ἡ τὴν εἰκόντα τιμὴ
ἐπὶ τὸ πρωτότυπον διαβαίνει.
— Ἡ πόσις οὖτος τὸ θεογεν-
σίας ὄν, ἀπὸ ἐνὸς πανδύματος.
διὰ τὸ ἐνὸς ἡ, ἐπὶ τὸ ἕνα πα-
τέρα καὶ ἀνάπαλιν, ἡ φυσικὴ
ἀγαδότης καὶ ὁ χτ' οὖσιν ἀγι-
ασμός καὶ τὸ βασιλικὸν ἀξίωμα.
ἐκ παλαιοῦ διὰ τὸ μονοθεῖς ἐπὶ
τὸ πνέμα δίδηκε. Ὅσα καὶ αἱ
ὑποστάσεις ὁμολογῶν, καὶ τὸ ἐν-
σεβές δόγμα τὸ μοναρχίας ἐ
διαπίσσει. De Spirit. Sancto,
cap. 18.

Οὐ δύο θεοί, ἀλλ' ὁ δύο πα-
τέρες. Ὁ μὲν ἀρχαὶ εἰσάγων
δύο, δύο κηρύττει θεός. Orat.
27. contr. Sabell.

those Two can be That Person. For whosoever is generated, is from Him which is the Genitor; and whosoever proceedeth, is from Him from whom he proceedeth; whatsoever the Nature of the generation or procession be. It followeth therefore, that This Person is the Father; which Name speaks nothing of dependence, nor supposeth any kind of priority in another. — From hence he is stiled One God, the True God, the only True God, the God and Father of our Lord Jesus Christ. Which, as it is most true, and so fit to be believed; is also a most necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None; it could not be denied but there were more Gods than One. Wherefore This Origination in the divine Paternity, hath anciently been lookt upon as the Assertion of the Unity. pag. 43.

And the learned Bishop Bull: The Father (saith he) is rightly stiled The Whole, as he is the Fountain of divinity: For the divinity which is in the Son and in the Holy Ghost, is the Father's, because it is derived from the Father.

Again: Athenagoras (saith he) writing to the Emperors Marcus Aurelius Antoninus, and his Son Lucius Aurelius Commodus, whom he had taken into a Share of the Empire with him, and apologizing for the religion of the Christians, who professed the Worship of One God, and at the same

Totum rectè dicitur Pater, quæ est τὸν Θεόν. Siquidem divinitas, quæ in Filio est & in Spiritu Sancto, Patris est, quia a Patre derivatur. Defens. Sect. 2. cap. 8, § 5.

Ad Imperatores, Marcum Aurelium Antoninum, & Lucium Aurelium Commodum ejus filium & in imperii consortium adscitum, propius sermonem suum dirigens; & Christianorum religionem, cultum Unius Dei profitentium, simulq; unà cum summo omnium Parente τὸν λόγον five

time adored the Word or Son together with the Supreme Father of all things; alledges, that in their earthly Empire there was some sort of resemblance of the heavenly Kingdom: For that, whilst the Government of the whole Empire was Monarchical, yet there were Two distinct persons reigning therein; Of whom since the One received his Authority from the Other, and Both of them governed the Empire jointly and unanimously, the Monarchy was therefore nevertheless preserved entire. [And the like Similitude, from

the Case of Pharaoh and Joseph, is alledged by a late ingenious Author, who *argues, that as Pharaoh was the independent Root of the Monarchick Power which Joseph enjoyed by derivation from him; so the Father is greater than the Son in this respect, that He is a Self-originated and Independent Subsistence, and the Fountain of Being to the Son; who will be always so much less than the Father, as Dependency is than Independency, and that which is Derived is less than that which is Self-originated.]

Again: According to the Opinion of the Ancients, (saith the learned Bishop Bull,) to which also common Sense agreeth; if there were in the Divinity Two Unbegotten or Two Independent Principles, it would fol-

low filium ejus adorantium, defendere volens; ait, imaginem Regni celestis in ipsorum terrestri imperio quasi adumbrari: Ita scilicet, ut cum Monarchicum sit utrumq; regimen, duæ tamen sint in utroq; regimine personæ regnantes; quarum cum altera alteri auctoritatem suam acceptam referat, & utraq; conjunctis animis regnum administrant, Monarchia facta recta conservatur. *Id. Sect. 3, cap. 5. § 4.*

* Considerations on Mr. W's Historical Preface, pag. 51, 52.

Ex Veterum sententiâ, cui ratio communis suffragatur; si duo in Divinitate essent Ingenita sive principia a se pendentia, consequens foret ut non modo Pater suâ privaretur æx, quâ Divinitatem a seipso,

low, not only that the Father would be deprived of That pre-eminence, by which He hath his Divinity of Himself, that is, from No Other; but also, that we must needs make Two Gods. But now on the contrary, if we allow That Subordination, by which the Father Alone is God of himself, and the Son is God from God the Father; then those Ancient Writers thought, that

both The pre-eminence of the Father, and the Monarchy of the Universe would be preserved entire.

And again: This One single Original of Things, [which makes the Government of the Universe to be a Monarchy,] is the Father, from whom the Son and Holy Spirit derive their Being.

seipso, hoc est, a nullo alio habet; verum etiam ut duo Dii necessariò statuerentur. Contrà, posità Subordinatione, quâ Pater solus a seipso Deus, Filius verò de Deo Patre Deus esse docetur; putarunt Doctores, tum illam Patris ἑκχλῶ , tum divinam Monarchiam in tuto iri collocatum. Sect. 4, cap. 4, § 2.

Quod quidem Principium unicum [scil. Μοναρχίας ,] Pater est, ex quo Filius & Spiritus Sanctus originem habent. Sect. 4, cap. 4, § 7.

And the learned Dr Payne: But (saith he) our Saviour says, He and his Father are One; And Three may be One, as well as Two. We must therefore consider the true Sense and Meaning of the Words; which was not to teach us a new way of numbring, or to destroy the Nature of Numbers; no more than when it is said, Man and Wife are One, Christ and Believers are One, and the many hundred Converts to Christianity were of One Heart and of One Soul. There are several sorts of Unity: There is an Unity of Consent and Agreement, which may be amongst a great many: Of Power and Authority, which may be possessed and executed by several Persons, who may be All ——— One So-

Sovereign and Royal Monarch : *A great many Individuals may be One in Nature and Essence; as all Mankind are.* — And at last he concludes, that the *Unity of God* consists in This, that the person stiled in Scripture *The One God*, is the *Father*; — that the *Son and Holy Spirit are in the Father*, as in the *Fountain of their Being*; and are naturally and inseparably united to him; and that *He is the Self-existent unoriginated Principle, the Root and Fountain of the other Two*; and therefore they are *One with Him*, because, though having real Beings and Subsistencies of their own, yet they are from him and in him. *Serm. on Trin. Sunday, June 7th 1696. pag. 20, 21.*

The Scholastick Writers in later Ages, have generally put this matter upon another Foot : Arguing, as if the *Unity of God*, was not a real proper Numerical Unity, or personal Individuality; but only an *Abstract and Figurative Unity*, of Nature. But This, is very hard to understand : And why *Two Persons*, of (or, as the Schoolmen speak, in) *One Nature*, (if they are co-ordinate and equally Supreme,) should not be as properly *Two Gods*, (that is, *Two Supreme Governours*,) as *Two Persons in Two distinct Natures* would be; no intelligible reason can be given.

§ XL.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet in This he is evidently *Subordinate* to the Father; that He derives his

his Being and Powers from the Father, the Father nothing from Him.

See the Texts, N^o 1148, 1154; & 1149—

1197.

See above, § 5, 7, 19, & 34.

§ XLI.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet in the whole Dispensation of the Gospel, always acts *by the Will of the Father*, is *given* and *sent* by him, *intercedes* to him, &c.

See the Texts, wherein it is declared;

That He acts in all things *by the Will of the Father*; N^o 1149, 1155, 1156, 1159, 1164, 1169, 1172, 1173, 1174, 1175, 1178, 1180, 1182, 1183, 1184, 1185, 1187, 1189, 1190, 1192, 1197.

That He is *given* by the Father; N^o 1150, 1151, 1152, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1165, 1166, 1167, 1168, 1170, 1173, 1174, 1175, 1176, 1177, 1181, 1186, 1188, 1191, 1194, 1195, 1196.

That He is *sent* by the Father; N^o 1153, 1154, 1179, 1193.

That He *makes intercession* to the Father, N^o 1171, 1172.

See above, § 35, 36, & 38.

Notes

Notes on § 41.

And in the Spirit of God, (saith Irenæus;) who hath revealed the Dispensations of the Father and the Son to men in all generations, according to the Will of the Father.

And again: The Father (saith he) supporting both the whole Creation and his own Word, and the Word supported by the Father, do [each of them] bestow the Spirit upon All, according to the Will of the Father. And so the Father is shown to be the One God, who is above All and through All and in All: [Above all, by Himself, (as the same Author afterwards expounds it;) Through all, by his Son; and In all, by his Spirit.]

Καθεὶς τὸ πνεῦμα τοῦ Θεοῦ, τὸ τὰς οἰκονομίας πατερεῖς τοῦ υἱοῦ σκηνοβατὴν καὶ ἐκδιδόνον ἡμῶν ἐν τοῖς ἀνθρώποις, καὶ ὡς βέβαιον ὁ πατήρ. lib. 4. c. 62.

Pater enim conditionem simul & Verbum suum portans, & Verbum portatum a Patre, præstat Spiritum omnibus, quemadmodum vult Pater. — Et sic Unus Deus Pater ostenditur, qui est super omnia, & per omnia, & in omnibus. lib. 5, cap. 18.

§ XLII.

The Holy Spirit, as he is Subordinate to the Father; so he is also in Scripture represented as † Subordinate to the Son, both by Nature and by the Will of the Father; excepting

cepting only that he is described as being the
* Conductor and Guide of our Lord, du-
ring his State of Humiliation here upon
Earth.

† See the Texts, No 1198—1209.

* See the Texts, No 998, 999, 1002—1008,
1010, 1020, 1022.

§ XLIII.

Upon These Grounds, *absolutely Supreme Honour* is due to the Person of the Father singly, as being Alone the *Supreme Author* of all Being and Power.

See the Texts, No 442—532.

See beneath, § 44, 45, 50, & 52.

Notes on § 43.

This is evident; because Honour or Worship being nothing else but a Solemn Acknowledging those Attributes to belong to a Being, which are indeed his peculiar Properties; 'tis plain that the Person of the Father, being alone Self-existent, Independent, unoriginated, and absolutely Supreme, can alone be honoured as Self-existent, Independent, unoriginated and absolutely Supreme.

Thus therefore (saith Irenæus) our Lord manifestly shows us the True Lord and One God; which

Sic igitur manifestè ostendente Domino, quoniam Dominus verus & Unus Deus, qui a Lego de-

was declared by the Law. For he shows us that the God whom the Law declared, is the Father; who Alone is to be served also by the Disciples of Christ.

[His Meaning is not, that the Father Alone is to be served, exclusive of the Son; but that He alone is to be served as strictly and absolutely Supreme; and that to His glory must redound even the acknowledging of Christ to be Lord.]

And Alexander Bishop of Alexandria: We ought therefore (saith he) to reserve to the Unbegotten Father his peculiar and proper Dignity, affirming that No one is the Cause of His Being: paying at the same Time to the Son all suitable Honour, and ascribing to him a beginningless generation from the Father, and an exact Likeness to the Father in all things, as his express Image and Resemblance: But still reserving to the Father that peculiar Property of being Self-existent, according to our Saviours own declaration, My Father is Greater than I.

And Basil; As an Archangel (saith he) is [περισσότερον] more honourable, and has [μεῖζον δέξιμα] greater Dignity, than an Angel; though Both are of one Angelick Nature: So, (though he supposes the Father, the Son, and the Holy Spirit, to be All likewise of one Divine Nature; yet) the

declaratus fuerat. Quem enim Lex præconiaverat Deum, hunc ostendit Patrem, cui & servire soli oportet discipulos Christi. lib. 5, cap. 22.

Οὐκ ἐν τῷ ᾧ ἀρχόντῳ πατεὶ οὐκ ἐν δέξιμα φυλακτέον· μὴ δὲνα τῷ ᾧ αὐτῷ τῷ αἰτίον λέγοντας· τῷ ᾧ ἡμεῖς τῷ ἀρμύζουσιν τριμῶ σπουμντεόν, τῷ ἀναρχόν αὐτῷ ᾧ τῷ πατρὶς ἡμῶν ἀνατιθέντας. — Τῷ ἐκόντῳ τῷ χαρῆς τῷ πατρὶς, ἀπὸ κεχωρισμῶν ἐμφέρειαν χτὶ πάντα ἀνατιθέντες· τῷ ᾧ ἀρχόντον τῷ πατρὶ μόνον ἰδίωμα παρῆναι δοξάζοντες, ἅτε δὴ ἡ αὐτῷ φάσκοντῳ τῷ σωτῆρῳ, ὁ πατὴρ μὲς μεζών μὲς ὄντι. Apud Theodoret. lib. 1. c. 4.

Τὸς τὰς αὐτῷ δὲ δῶτε· τῷ
Α α πα

The Apostles directions in the same particular, N° 462, 464, 482, 483, 487, 488, 491, 493, 500, 501, 502, 506, 507, 508, 509, 511, 513, 517, 518, 519.

The Practice of the Apostles and of the Church in this Matter, N° 457, 458, 459, 460, 465, 466, 467, 468, 470, 472, 477, 482, 484, 489, 490, 492, 494 ——— 499, 503, 504, 505, 510, 516, 520, 521 ——— 532.

See above, § 43; and beneath § 45, 46, 50 and 52.

Notes on § 44.

Justin Martyr, describing the Practice of the Primitive Church: *The Priest* (says he) *receiving the Offerings, sends up Praise and Thanksgivings to the Father of all things, through the Name of the Son and of the Holy Spirit.*

Καὶ ὁ τὸ λαβὼν, ἄγον καὶ δόξαν τῷ πατρὶ ἡμῶν, διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμψαι. *Apol. 2.*

Again: *And in all our Oblations, we give Praise to the Creator of all Things, through his Son Jesus Christ, and through the Holy Spirit.*

Ἐπὶ πάνσι τε οἷς προσοιούμεθα, εὐκοινοῦμεν τὸ πᾶν τῷ πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου. *Ibid.*

Origen, in his Book concerning Prayer, has a long Discourse on purpose to endeavour to prove, that *All Prayers* ought to be offered to God the Father only, and not directly to the Son or Holy Spirit, but *by or through them.* The Arguments he makes of, are indeed most of them not very conclu-

Προσδυνάμιον ——— μόνον τῷ θεῷ τῷ ὅλῳ καὶ πατρὶ. ——— Ἀρχιερεῖς γὰρ τῷ ὑποῦ ἡμῶν καὶ αὐτοῖς καὶ τῷ πατρὶ, καὶ τῷ κλήτῳ καὶ τῷ πνεύματι τοῦ ἁγίου, ἐν χερσὶ ἡμῶν ἐστὶν ἡ ἀρχὴ δι' ἀρχιερέως καὶ ἱερακλήτου. *De Orat. § 50, 51, 52.*

five: But they show the general Notion and Practice of the Church in His Time, in their solemn Prayers or Liturgies: And possibly He himself may mean nothing more, than what he expresses in his other Works more plainly and distinctly; as in the following passages.

We ought (says he) to send up all Supplication and Prayer and Intercession and Thanksgiving, to the Supreme God over All, through our High Priest who is above all Angels, even him who is the Living Word and God. Yet we may also offer Supplications and Intercessions and Thanksgivings and Prayers, to the Word himself; if we can distinguish between That which is Prayer strictly and directly, and That which is so figuratively and obliquely.

And what he means by *This Distinction*, he still more clearly explains afterwards: *We worship (saith he) the One God, and his one Son or Word or Image, with Supplications and Prayers to the utmost of our Power; putting up our Prayers to the God of the Universe, through his only-begotten Son; to whom we offer them first, desiring him, as being the Propitiation for our Sins, to present, as our High Priest, both our Prayers and Sacrifices [Thanksgivings] and Intercessions to the Supreme God of the Universe.*

Πᾶσαν μὲν ὃ δέουσιν καὶ προσελύω καὶ ἐνταύθι καὶ ἐν ταῖς αἰσῶσι
ἀναπεμπόμενοι πρὸς τὸν πατέρα
Θεῶν, διὰ τοῦ ἐν παντί ἀγγέ-
λων ἀρχιερέως, ἐμφύχου λόγου
καὶ θεοῦ. Δεσπόμεθα δὲ καὶ αὐτῷ
λόγῳ, καὶ ἐνταύθι καὶ αὐτῷ, καὶ
ἐν ταῖς αἰσῶσι, καὶ ἐν ταῖς αἰσῶσι
προσευχόμεθα καὶ ἐν ταῖς αἰσῶσι
προσευχῆς κυριολεκτίας καὶ κα-
χεήσεως. *contr. Cels. lib. 5.*

Ἀλλὰ τὸ ἓνα θεόν, καὶ τὸ ἓνα
ὑπὸ αὐτῷ καὶ λόγον καὶ εἰκόνα, καὶ
καὶ τὸ δυνατὸν ἡμῖν ἱκεσίαις καὶ
ἀξιώσεσι σέβειν, προσάφομεν
πρὸς θεὸν καὶ ὅλον τὰς εὐχὰς
διὰ τοῦ μονογενοῦς αὐτοῦ καὶ πα-
τρὸς προσφίεσθαι αὐτὰς, ἀξιού-
τες αὐτὸν, ἱλασθὲν ὄντα καὶ ἡ-
μασιῶν ἡμῶν, προσκαλεσθῆναι
ἀρχιερέα καὶ εὐχὰς καὶ τὰς θυ-
σίας καὶ τὰς ἐνταύθι καὶ αὐτῷ
πᾶσι θεῷ. *contr. Cels. lib. 8.*

Upon

Upon these Two passages of *Origen*, the Learned *Bp Bull* thus remarks: I wonder (saith he) that these places of *Origen* should offend the Learned *Huetius*; in which places (to confess the Truth) I always thought for my own part, that the Catholick doctrine concerning the Person and Office of our Saviour, was well explained.

And then He adds the following Distinctions: Our Lord Christ (saith he) may be considered in Two Respects; either as God, or as God-man and Mediator between God and Man. If we consider our Saviour in this latter respect; it appears from many places of Scripture, and the Consent of all Christians, that all the Worship which we pay to God, ought to be directed to him through Christ our Mediatour; and that all the Worship and Honour, which we pay to Christ, ought to redound to the Glory of God the Father, as *St Paul* speaks in the second to the *Philippians*: For, that Christ is, in respect of Both his Natures, the Mediator between God and Man, (whatever some of the Ro-

Miror hæcce *Origenis* loca Viro docto offendiculo esse, in quibus ego met (ut verum fatear) Catholicam de personâ & officio Servatoris nostri doctrinam non malè explicari semper existimaverim. *Defens. Sect. 2, cap. 9, § 15.*

Christus Dominus noster bifariam spectari potest; quâ Deus est, & quâ *θεοῦ υἱὸς* sive Mediator inter Deum & hominem. Sub posteriori *ἀνθρώπου* si Servatorem nostrum spectes, constat multis Scripturæ locis atque omnium Christianorum consensu, cultum omnem, quem Deo exhibemus, ipsi per Christum Mediatorem exhibendum esse; quin & cultum & honorem omnem, quem Christo deferimus, *εἰς δόξαν τοῦ πατρὸς*, in gloriam Dei Patris, (ut loquitur *Paulus*, *Philipp. 2.*) omnino redundare: Christum verò Mediatorem esse inter Deum & homines utriusque naturæ respectu, (quicquid

manifests urge to the contrary,) is the unanimous doctrine of the ancient Catholic Fathers, and of the Holy Scriptures. —

But now if we consider Christ as God, without regard to his Mediatorial Office; we may again consider him in two distinct respects: either as God, absolutely; or relatively, as God of God, or the Son of God. If we consider Him [The Word,] under the former respect; Origen in many places clearly professes, that because of the unspeakable Excellency of the Divinity, which he has in common with the Father, there is due to him the very same divine Worship, as to the Father; that is, that we ought in our Mind and inward Thoughts (by which alone we properly worship God) to ascribe all the same perfections of the divine Nature to the Son, as we do to the Father: See the places (saith he) cited before in This chapter, viz. Defens. fidei Nicen. Sect. 2, cap. 9, § 8. But if we consider the Son relatively, as he is the Son, and de-

quid ex Pontificiis quidam contra obganniant,) veteres Catholici Patres cum Sacris Scripturis uno ore docuerunt. —

Quòd si Christum intueamur ut Deum, extra Mediatorii officii respectum; rursus duplex ejusdem consideratio nobis occurrat: Nam vel absolute, ut Deus, spectatur; vel relative, ut Deus ex Deo, sive Dei filius. Sub priori consideratione si respiciamus τὸ λόγον, multis in locis clarè fatetur Origenes, ipsi propter inenarrabili præstantiâ præcellentem Divinitatem, quam cum Patre communem habet, eundem planè divinum cultum, quem Patri exhibemus, omnino debere; hoc est, oportere nos mente & conceptione nostrâ (quâ solâ propriè Deum colimus) easdem Divinæ naturæ perfectiones omnes Filio adscribere, quas patri tribuimus: Repete loca, quæ jam citavimus in hoc capite, § 8. Sin Filium intueamur relative, quia Filius est, Et ut Deo Patre irabatur originem, tantus certe est, cultum

gives his Original from the Father; then it is certain again, that all the honour and Worship, which we pay to Him, must redound to the Father, and be referred ultimately to the Father, as the Fountain of Divinity.

But now, this latter Distinction, between the Son considered as God absolutely, and the same person considered as God relatively, as God of God, or the Son of God; This Distinction (I say,) has not only no Foundation in the Nature of Things, (for Christ is manifestly no otherwise God, than as he is God of God;) nor in the Writings of Origen, (for He speaks every where uniformly concerning This Matter; See above in § 12, some remarks upon That passage of Origen, contr. Cels. lib. 5, which our very Learned Author principally refers to in making This Distinction :) but it is contrary also, even to the doctrine of Athanasius, (who affirms that we acknowledge One only Original of Things, and that the creating Word has no other Sort of Divinity, but That of the Only God, as being derived from Him;) and directly contrary to this excellent Authors own express doctrine, in his whole Fourth Section, and in other places: where he affirms that those Authors contradict themselves, who contend that the Son is from the Father, only as he is the Son, not as he is God; and that his personality only, not his essence or divine Nature, is derivative from

& venerationem omnem, quem ipsi deferimus, ad Patrem redundare, in ipsumque, ut *πρὸς θεόν* ultimò referri. Id. ibid.

Μίαν ἀρχὴν ὁμολογῶν τὸν τε δημιουργὸν λόγον πατρὸς ἐκ ἑτεροῦ τινα τρέπον ἔχειν θεότην, ἢ ὃ ἔστι Μόνε Θεῷ. διὰ τὸ ἃ αὐτὸ περιέχει. Orat. 3. contr. Arianos.

Aliunt Filium a Deo Patre esse, quā Filius est, non quā Deus est; personam, non essentiam sive naturam divinam a Patre accepisse. Atqui hoc sibi ipsi contrarium est. Defens. Sect. 4, cap. 1. § 7.

the Father : and where he declares, (speaking of Christ, not as *Man*, but as *God*,) that *All the Honour paid unto the Son, redounds to God the Father who begat him*; and commends Origen for alleging this very Thing as an Argument, to prove that the Christians did not derogate from the *Monarchy* of the Father : and testifies that the Notion of the Antient Christians was, that the *Glory of the Father was manifested by the Son*; and that *All the Honour of the Son redounds to the Father as the Fountain of Divinity*.

To mention but One place more, of the same Learned Author : What need I add (saith he) that *This pre-eminence of the Father, is acknowledged even at This day, in all the Liturgies of the Catholick Church*. For both in the *Doxologies we glorify God the Father in the first place, (as Justin Martyr speaks,) and almost all Prayers also are put up directly to Him*. Concerning which matter, remarkable are the words of Petavius, in Answer to Crellius concerning the Holy Spirit : 'Tis in vain (saith he) that Crellius

Quod omnis Filii honos, in Deum Patrem, qui ipsum genuit, redundet. *Señt.* 4, cap. 4, § 5.

Intelligentes scilicet, per Filium Patris gloriam manifestari; omnemq; Filii gloriam ad Patrem, ut Fontem divinitatis, redundare. *Señt.* 2. cap. 3, § 6.

Quid, quòd hæc Patris $\text{\textit{\text{ἐκχλ}}}$ in omnibus Catholice Ecclesie Liturgiis hodièq; agnoscitur. Nam & in $\text{\textit{\text{δοξολογίας}}}$ Deum Patrem $\text{\textit{\text{ἐν πρώτῃ τάξει}}}$ (ut Justinus loquitur) glorificamus; & preces plerasq; ad ipsum dirigimus. Quà de re notatu sanè digna sunt Petavii, Crellio de Spiritu Sancto respondentis, verba; (de Trinit. lib. 3, cap. 7, § 15.) Nam, inquit, quòd ad Spiritum Sanctum preces in Ecclesia publicè ferè non diriguntur, frustra ex eo calumniam struit Crellius; siquidem, veteri ex usu, pleraq; ad Patrem

thinks to draw any Argument, from the Church's hardly directing any of her publick Prayers to the Holy Spirit : For almost All Prayers are, by antient usage, directed to the Father. And so we find it decreed in the Third Council of Carthage, canon the 23d, that when the Priest stands at the Altar, he should direct his Prayer Always to the Father. The Reason is ; because the Body of Christ, or the Man Christ, being then offered ; and the Memory of that antient and bloody Sacrifice, celebrated ; it is but fit, that All should be referred to the Father, as the Original Author of All : That so we may imitate Christ our Lord and great High-Priest, who as at all other times he directed all his words and actions to the glory of his Father, so particularly in that last Sacrifice delivered himself up to God for us an offering and oblation for a sweet-smelling savour.

To the same purpose, the judicious Mr Mede, in the place before cited : To Us Christians (saith he) there is but One Sovereign God, the Father, of whom are all things, and we [*eis autem*] to Him, (that is, To whom as Supreme, we are to direct All our Services ;) and but one Lord Jesus Christ, ——— by whom are all things which come from the Father to Us, and through whom alone we find Access unto Him. Disc. on 2 Pet. ii, 1.

trem referuntur. Atq; ita decretum legimus in Carthaginensi tertia Synodo, canone 23, ut cum ad altare assistitur, Semper ad Patrem dirigatur oratio. Nimirum, quia tunc Christi corpus, sive homo Christus, offertur ; ac veteris & crueni Sacrificii memoria celebratur ; aequum est ad Patrem, velut Auctorem ac Principium, referri omnia : uti summum imitemur Sacerdotem & Pontificem Christum dominum, qui tum omnia dicta factaq; sua Patris ad honorem referre solebat, tum in illo postremo sacrificio tradidit semetipsum pro nobis oblationem & hostiam Deo in odorem suavitatis. Sect. 2, cap. 9, § 15.

And

And the Learned Bp Wake: [The Lords Prayer (*said he*) teaches us] *that we should Pray to God ONLY, and to Him as our Father, through Jesus Christ our Lord. Comment. on Church Catech. pag. 130, 131. [The Meaning is not, that Prayers may not at all be offered to the Son; but that they must always ultimately be directed to God only, as our FATHER, through Christ.]*

And most fully, the Office for Ordaining of Priests, in the Exhortation to the Persons to be ordained, thus expresses the same Notion: ——— [That you will continually pray To God the Father, By the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.]

§ XLV.

And upon the same Account, whatever Honour is paid to the Son who redeemed, or to the Holy Spirit who sanctifies us, must always be understood as tending finally to the Honour and Glory of the Father, by whose good pleasure the Son redeemed, and the Holy Spirit sanctifies us.

See the Texts, N^o 450, 452, 453, 463, 465, 469, 471, 474, 475, 476, 478, 485, 486, 497, 512, 514, 515, 800, 810, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

And N^o 761, 811, 826, 837, 841, 849, 851, 863, 890, 945, 950, 975, 982.

And N^o 756 ——— 995, 1148 ——— 1197.

See above, § 37, 43, 44; and below, § 46, 52.

EnA

Notes

Notes on § 45.

That according to the good pleasure of the Invisible Father, (saith Irenæus), every knee should bow to Jesus Christ our Lord and God and Saviour and King.

And the learned Bishop Bull: 'Tis evident (saith he) that all the Worship and Honour which we pay to Christ, ought to redound to the Glory of God the Father; as St Paul speaks in the 2d to the Philippians.

ἵνα Χεὺς ὦ Ἰησοῦ τοῦ κυρίου ἡμῶν, καὶ Θεῶ, καὶ σωτῆρι, καὶ Βασιλεῖ, καὶ τῷ ἐκδοκίαν τῶ πατρὸς τῷ ἀοράτῃ πάντων γόνων καμύτην lib. 1, cap. 2.

Quin & cultum & honorem omnem, quem Christo deferimus, eis de-
ξαν δεῖ τῷ πατρί, in gloriam Dei Patris (ut loquitur Paulus Philipp. ii,) omnino redundare. Defens. Sect. 2, c. 9, § 15.

But these passages may be understood of Christ, as Mediatour and Incarnate: Those which follow, are spoken expressly of his Divinity.

The Son (saith Hilary) hath nothing but what is Derivative; and the Greatness of the Honour of Him which is begotten, is to the Glory of Him which begat: There is no room therefore to object, that we derogate from the Majesty of the Father, seeing that whatever Majesty we shall ascribe to the Son, must all redound to the magnifying of the Power of Him, who begat a Son of such Divinity and Majesty.

And the Learned Bp

Nihil enim nisi natum habet Filius; & geniti honoris admiratio, in honorem generantis est. Cessat ergo opinio contumeliæ, cum quicquid inesse Filio Majestatis docebitur, id ad amplificandum potestatem Ejus, qui istiusmodi genuerit, redundabit. De Trinit. lib. 4.

Certum est, cultum & vene-

Bull : 'Tis certain (saith he) that all the Honour and Worship, which we pay to him as he is the Son and derives his original from the Father, must redound to the Father, and be referred ultimately to the Father, as the Fountain of Divinity.

† Of This passage, see more above, in § 44.

Again: The Antient Catholics understood, that the Glory of the Father was manifested by the Son; and that all the glory of the Son redounds to the Father, as the Fountain of Divinity.

And again: Because (saith he) all the Honour of the Son, redounds to the Glory of God the Father, who begat him.

venerationem omnem; quem ipsi [quà † Filius est, & ex Deo Patre trahit originem,] deferimus; ad Patrem redundare, in ipsumq; ut *πρῶτον δεύτως*, ultimò referri. *Defens. Sect. 2, c. 9, § 15.*

Intelligentes scilicet, per Filium Patris gloriam manifestari; omnemq; Filii gloriam ad Patrem, ut Fontem Divinitatis, redundare. *Sect. 2, c. 3, § 6.*

Quòd omnis Filii honos in Deum Patrem, qui ipsum genuit, redundet. *Sect. 4, c. 4, § 5.*

§ XLVI.

For, the Great Oeconomy, or the Whole Dispensation of God towards Mankind in Christ, consists and terminates in This; that as all Authority and Power is originally in the Father, and from him derived to the Son, and exercised according to the Will of the Father

Father by the Operation of the Son and by the Energy of the Holy Spirit ; and all Communications from God to the Creature, are conveyed through the Intercession of the Son, and by the Inspiration and Sanctification of the Holy Spirit : So on the contrary, All Returns from the Creature, of Prayers and Praises, of Reconciliation and Obedience, of Honour and Duty to God ; are made in and by the Guidance and Assistance of the Holy Spirit, through the Mediation of the Son, to the Supreme Father and Author of All things.

See the Texts, N^o 756 — 995, and 1148 — 1197.

See above, § 37, 39, 44, 45 ; and beneath, § 52.

Notes on § 46.

For by the Son, and in the Spirit, (saith Athanasius) did God at first make, and still preserves all things.

Again : There is One God, even the Father ; who may be considered either in his own Person, as being Above All ; or manifesting himself in his Son, as being Through All ; or in his Spirit, as working In All through his Word and by his Spirit.

And again : In the Distribution of Gifts, (saith

Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι τῷ πάντα ὁ θεὸς καὶ συνεποίησε καὶ συνέχων διαφυλάττει. contr. Sabell.

Ἕως θεὸς ὁ πατήρ, ἐφ' ἑαυτῷ ὢν καὶ τὸ ἐπὶ πάντων ὢν καὶ ἐν τῷ υἱῷ καὶ φανερῶν. καὶ τὸ διὰ πάντων διήκειν καὶ ἐν τῷ πνεύματι. καὶ τὸ ἐν ἅπασιν διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργῶν. contr. Arian. Orat. 3.

Ἐν τῷ τῇ τέττων διαίρεσει, ὡς Κορυθίοις γράφει, τὸ αὐτὸ πνεύμα

he,) as the Apostle writes to the Corinthians; it is the same Spirit, and the same Lord, and the same God, which worketh all in all. For the Father himself worketh and giveth All, through his Word and in [or by] his Spirit.

On the other side. In all the Offerings which we make, (saith Justin Martyr,) we return Thanks To the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit.

And again: The Priest (says he) receiving the Oblations, returns Praise and Glory To the Father of all things, through the Name of the Son and of the Holy Spirit.

And Irenæus: The Presbyters, (saith he,) the disciples of the Apostles, teach; that the Order and Method, by which men are brought to Salvation, is according to the following degrees; viz. that, by the Spirit [the assistance of the Spirit,] they ascend to the Son [to the Knowledge of the Son,] and by the Son to the Father.

μα μὲν, καὶ ὁ αὐτὸς κύριος, καὶ ὁ αὐτὸς Θεὸς ὅστις ἐνεργῶν τὰ πάντα ἐν πᾶσιν αὐτὸς καὶ ὁ πατήρ διὰ τοῦ λόγου ἐν τῷ πνεύματι ἐνεργεῖ καὶ δίδωσι τὰ πάντα. *Epist. ad Serap. 1, de Spir. Sancto.*

Ἐπὶ πάντι τε οἷς προσφέρμεθα, εὐλογεῖμεν καὶ ποιῶμεν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ τοῦ πνεύματος τοῦ ἁγίου. *Apol. 2.*

καὶ ἕτερος λαὸν, αἶνον καὶ δόξαν, καὶ πατεὶ καὶ ὄλον, διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμψα. *Id. ibid.*

Hanc esse adordinationem & dispositionem eorum qui salvantur, dicunt Presbyteri Apostolorum discipuli; & per hujusmodi gradus proficere; & per Spiritum quidem ad Filium, per Filium autem ascendere ad Patrem. *lib. 5. c. 36.*

§ XLVII.

The Son, before his Incarnation, was *with God, was in the Form of God, and had Glory with the Father.*

See the Texts, N° 567, 574, 584, 586, 588, 591, 607, 612, 616, 617, 618, 638.

§ XLVIII.

Yet *He* had not Then *distinct Worship* paid to him in his *Own Person*, but appeared only as the [*Shecinah* or] *Habitation* of the Glory of the Father ; in which, the *Name of God* was: The *Distinctness and Dignity* of his *Person*, and the *True Nature* of his *Authority and Kingdom*, not being yet revealed.

See the Texts N° 616, 617, 618, 934, 958.

§ XLIX.

At his Incarnation *He emptied Himself*
[*ex-*

[ἐκένωσεν ἑαυτὸν] of *That Glory*, which he had with God before the World was, and by virtue of which He is described as having been *in the Form of God*: And in this State of Humiliation, suffered and died for the Sins of the World.

See the Text, N° 934.

§ L.

After the Accomplishment of which Dispensation, He is described in Scripture as invested with *distinct Worship* in his *Own Person*; his *original glory and Dignity* being at the same time revealed, and his *Exaltation* in the Human Nature to his *Mediatorial Kingdom* declared: Himself *sitting* upon his *Fathers Throne*, at the right hand of the Majesty of God; and receiving *Prayers and Thanksgivings* from his Church.

See the Texts, N° 638, 652.

And those which represent him *sitting on the Throne of God*, N° 633, 647, 652, 659, 660, 661, 664, 673, 676, 684, 685.

And those which mention his *Disciples worshipping him*, N° 688, 751, 752, 753.

Honouring Him, as well as the Father, N° 689.

Baptizing in his Name, N° 687.

Angels worshipping him, N° 743.

Every knee bowing at his Name, N° 716.

Calling

Calling upon his Name, N^o 691, 693, 694, 695, 698, 701, 737, 745.

Adjuring by him, N^o 726.

Calling him to witness, N^o 697, 707, 735.

Trusting in him, N^o 717, 718.

Not tempting him, N^o 703.

Blaming those who worship Angels, and hold not to the Head, N^o 721.

Ascribing glory to him, N^o 710, 738, 744, 746, 747, 750.

And Praise and Thanksgiving, N^o 713, 722, 734, 751, 752, 753.

Invocating him in Prayer, N^o 690, 692, 706, 754.

Praying for Grace, Peace, Blessing, Direction, Assistance, and Comfort, from him, N^o 696, 699, 700, 702, 704, 705, 708, 709, 711, 712, 714, 715, 719, 720, 723, 724, 725, 727, 728, 729, 730, 731, 732, 733, 736, 739, 740, 741, 742, 748, 749, 755.

See above, § 43, 44, 45.

Notes on § 50.

This was the full Accomplishment of that famous Prophecy, *Is.* 9, 6 ; *The Government shall be upon his Shoulder ; and his Name shall be called, Wonderful, Counsellor*, [in the LXX it is, Μεγάλως Βουλῆς ἄγγελος, *The Angel of his Great Counsel or Covenant ; as Mal.* iii, 1, *The Messenger, or Angel, of the Covenant ; and Is.* lxiii, 9, *The Angel of his Presence ;*] *The Mighty God, The everlasting Father*, [These words, *The everlasting Father*, are very ill rendred ; For it is absurd to say of *the Son*, that he is *the everlasting Father*, the *Father of Himself* : But the phrase *אב-עולם*, ought to be translated as in the best Copies of the LXX, πατὴρ τοῦ μέλλοντος αἰῶνος, and in the Vulgar Latin, *Pater*

Pater futuri saeculi, The Father (or Lord) of the Age to come: As Heb. ii; 5, 8, Unto the Angels hath he not put in Subjection the World to come, whereof we speak; But ——— thou hast put all things in subjection under HIS Feet:] The Prince of Peace; Of the increase of His Government and peace there shall be no end, upon the Throne of David and upon his Kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever.

We can never (say the Ancient Writers of Polycarps Martyrdom) either forsake Christ, who suffered for the Salvation of those who shall be saved out of the whole World the Righteous for the Sinners; or worship any other besides him: For, Him indeed we worship being the Son of God; but the Martyrs, as being Disciples and Imitators of our Lord, we only love as becomes us.

And Justin Martyr: The Scriptures (saith he) expressly declare, that Christ was to suffer, and is to be worshipped, and is God.

Again. We worship (saith he) the Maker of the Universe: And I shall show, that we do also with good reason honour in the second place our Master who taught us these things, being the Son of the True God; and in the Third place, the Prophecick Spirit.

Ουτε ὁ Χριστὸν ποτε καταλιπεῖν δυνήσόμεθα, ὅτι ἡμεῖς πάντος κόσμου καὶ σωζομένων σωτηρίας παθάντα, ἀμεμνῆς ἁμαρτωλῶν ἕτερον τινα σέβειν. Τύτων μὲν οὖν, ὧν ὄντα τὸ θεῖον, περὶ κυρίου τῶν μαρτύρων, ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου, ἀγαπῶμεν ἀξίως.

Polycarpi Martyrium.

Τετραὶς, αἱ διαφρήδω καὶ Χριστὸν, καὶ παθόντων, καὶ περὶ κυρίου, καὶ Θεόν, ἀποδεικνύουσι.

Dial. cum Tryph.

Τὸν δημιουργὸν τῶν οὐρανῶν καὶ τῶν ἐσπερίων σκευάσματα. — ὁ δὲ διδάσκων τέτων ἡρώδην ἡμῶν — ὅτι, αὐτὸς ὁ ὢν Θεὸς μαρτυροῦντες, καὶ ἐν δεύτερῃ χάριτι ἔχοντες, πᾶσι μὲν τε περὶ ἡμῶν ἐν τρίτῃ τάξει ὅτι καὶ λόγος τοῦ θεοῦ ἐστὶν ἀποδεικνύουσι.

Apol. 2.

And

And again: We worship and adore God himself, and his Son (who came forth from him, and taught these things both to Us and to the whole Host of good Angels which follow and imitate him;) and the Propheetick Spirit; honouring them according to reason and Truth, (that is, according to the Order expressed in the other passage before-cited.) [It must indeed here be confessed, that the natural Position of the words in this Period, and especially the interposition of the word *ἁλλων*, do lead to another manner of Pointing, and consequently to another Rendering of the Sentence: But then on the other side, the Nature and Reason of the Thing, and the Authors manner of expressing the same Sense in That other passage before-cited, do very much favour the translation I have here set down; which may also be not a little confirmed by a parallel place in *Irenaus*, where *He* likewise thus expresses himself; *The Father of our Lord Jesus Christ* (saith he) *manifests and reveals himself to All, whom he is at all revealed to, by his Word which is his Son. For They know the Father, to whomsoever the Son will reveal him. Now the Son, co-existing always with the Father, reveals the Father of old, even always from the beginning, to Angels*

Ἄλλ' ἑκόντες τε, καὶ τὴν παρ' αὐτῶν ὕδον ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα καὶ ἅς ἄλλων ἐπορεύων καὶ ἱεροποιούντων ἀσθεῶν ἀγγέλων εὐχστον πνεῦμά τε τὸ περρηλικὸν σεβόμεθα καὶ προσκυνῶμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. *Ibid.*

Pater Domini nostri Jesu Christi, per verbum suum, qui est filius ejus, per eum revelatur & manifestatur omnibus, quibus revelatur. Cognoscunt enim eum hi, quibus revelaverit filius. Semper autem co-existens filius Patri, olim & ab initio semper revelat Patrem & Angelis & Archangelis & Potestatibus & Vir- tutibus & Homi-
B b 2
qui.

and Archangels and Powers and Dominions, and to Men, whom God thinks fit to reveal himself to.]

Again, Irenæus; *That every knee (saith he) should bow to Christ Jesus, our Lord and God and Saviour and King, according to the good pleasure of the Invisible Father.*

quibus vult revelare Deus. *Lib. 2, cap 55, in fine.*

ἵνα Χεῖρ Ἰησοῦ τοῦ Κυρίου ἡμῶν, καὶ Θεοῦ, καὶ σωτῆρος, καὶ βασιλέως, καὶ ἑαυτοῦ βασιλείαν καὶ πατέρος καὶ ἀρχῆς πάντων γένου ἡμῶν. *Lib. 1, c. 2.*

The same thing Clemens Alexandrinus expresses, by affirming Christ to be, τοῦ δεσπότης καὶ ὅλων ἡγεμονίας, [ἵσα θεῷ.] *equalized with the Supreme Lord of all things: In the language of Tertullian, pariatu Deo, equalized with God: And in the words of Eusebius, more near to those of Scripture, συνθεσθαι καὶ ἑαυτῷ βασιλείας, sitting together with God upon the Throne of his Kingdom.*

§ LI.

This Honour, the Scripture directs to be paid to Christ; not so much upon Account of his *metaphysical Essence or Substance, and abstract Attributes*; as of his *Actions and Attributes relative to Us*; his *Condescension in becoming Man, who was the Son of God*; his *Redeeming, and Interceding for, us*; his *Authority, Power, Dominion, and Sitting upon the Throne of God his Father, as our Law-giver, our King, our Judge, and our God.*

See

See the Texts, N^o 689, 692, 716, 721, 734, 745, 749, 750, 751, 752, 753, 768, 1211.

See above, § 25.

Notes on § 51.

The Expressions of Scripture upon This Head, are very clear. *Mat. xxviii ; 18, 19, All Power is given unto me in heaven and in Earth; Go ye THEREFORE, and teach all Nations, baptizing them in the Name of the Father, and of the SON, &c. And Rev. i; 5, 6, Unto Him that loved us and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; to Him be glory and dominion for ever and ever. And ch. v, ver. 9, They sung a new Song, saying, Thou art worthy ——— ; for thou wast slain, and hast redeemed us to God by thy Blood; ——— and hast made us unto our God Kings and Priests, &c.*

Honour is due, not to the abstract metaphysical Nature, Essence or Substance, but to the Person intelligent, and as having Dignity, Power, Authority and Goodness. Each Person is to be honoured, for what the Person is and does: The Father, as the Supreme original of All; having in Himself absolutely and derived from None, all Power, Authority, and all divine Attributes: The Son, as being the Son of the Father, and receiving from Him (in an incomprehensible manner) That Nature and Those Attributes which the Scripture ascribes to him; and as being the Saviour and Redeemer of the World: The Holy Ghost, as being the Spirit of the Father and of the Son, sent forth to be the Inspirer of all revealed Truth, and the Sanctifier of all Hearts, according to the Will of the Father, by the Administration and Dispensation of the Son.

§ LIII.

The *Honour* which Christians are bound to pay peculiarly to the Person of the *Holy Spirit*, is expressed in these Texts following; Wherein we are directed, either by Precept, or by Example,

To baptize in his Name, N^o 1138.

To wish *Grace and Peace and Blessing* from him, N^o 1143, 1147.

To appeal to him as *Witness* in solemn Affirmations, N^o 1141, 1142.

To take heed *not to resist* him, N^o 1140, 1145.

—— *not to do despite* to him, N^o 1146.

—— *not to tempt* him, N^o 1139.

—— *not to greive* him, N^o 1144.

§ LIV.

For putting up *Prayers and Supplications* directly and expressly to the Person of the *Holy Spirit*, it must be acknowledged there is no clear *Precept* or *Example* in Scripture.

Note on § 54.

The same must be confessed concerning the Practice of the Primitive Church in the Three first Centuries, so far as appears from the remaining Writings of those Ages. And yet it may reasonably be alleged, that as there are in Scripture clear Examples of offering up Prayers to *the Son*, for such Blessings as it is the proper Office of the Son to bestow; so, by Analogy, the *Holy Spirit* may in like manner be desired to convey such gifts, as we are sure it is his peculiar Office to distribute in the Church, according to the

† *Considerations on Mr W--s Historical Preface*, pag. 49.

Will of the Father, or (as a late † learned Writer expresses it) *in Subordination to, and Union with, the Father and the Son.*

§ LV.

The *Titles* given in the New Testament to the *Three Persons* of the ever-blessed *Trinity*, when all mentioned together; are as follows.

They are stiled, Once; *He which is and which*

† If This be meant of the *Holy Ghost*; which is not certain.

was and which is to come; The Seven † *Spirits which are before his Throne*; and *Jesus Christ the Faithful Witness*, N^o 1250.

Once; The *Father*, The *Son*, and the *Holy Ghost* N^o 1211.

Once

Once ; The *Father*, The *Son*, and the *Spirit* ; N^o 1246.

Once ; The *Father*, The *Word*, and the *Holy Ghost* ; N^o 1248.

Twice ; The *Father*, *Jesus*, The *Spirit*, N^o 1213, 1215.

Twice ; The *Father*, *Jesus*, The *Holy Ghost* ; N^o 1214, 1216.

Once ; The *Father*, *Christ*, The *Spirit* ; N^o 1234.

Once ; The *Father*, *Jesus Christ*, The *Spirit* ; N^o 1233.

Once ; The *Father*, The *Lord*, The *Spirit* ; N^o 1236.

Once ; God the *Father*, *Jesus Christ*, The *Spirit* ; N^o 1242.

Once ; He that raised up *Jesus* from the *Dead* ; *Jesus* ; The *Spirit* : N^o 1222.

Once ; The *Living God* ; *Christ* ; The *Spirit* ; N^o 1230.

Once ; The *Living God* ; *Christ* ; The *eternal Spirit* : N^o 1241.

Four times ; God, *Jesus*, The *Spirit* ; N^o 1210, 1226, 1227, 1247.

Once ; God, The *Son of God*, The *Holy Ghost* ; N^o 1212.

Four times ; God, *Jesus*, The *Holy Ghost* ; N^o 1216, 1217, 1218, 1227.

Once ; God, *Jesus Christ* the *Son of God*, The *Spirit of Holiness* ; N^o 1219.

Once ; God, *Christ*, The *Holy Ghost* ; N^o 1220.

Five times ; God, *Christ*, The *Spirit* ; N^o 1221, 1224, 1229, 1243, 1244.

Four times ; God, *Jesus Christ*, The *Holy Ghost* ; N^o 1223, 1231, 1239, 1249.

Five times ; God, *Jesus Christ*, The *Spirit* ; N^o 1225, 1233, 1237, 1245, 1251.

Four times; *God, The Lord, The Spirit*; N^o 1228,
1235, 1236, 1238.

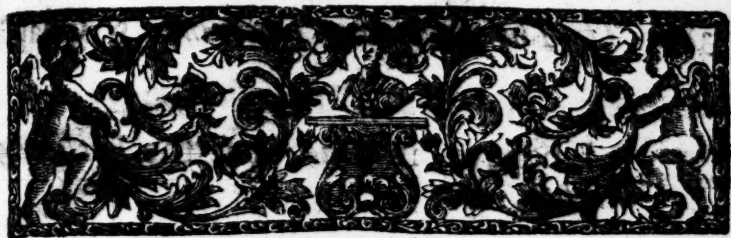
Twice; *God, his Son, The Spirit*; N^o 1232, 1247.

Once; *God, The Lord, The Holy Ghost*; N^o 1240.

Once; *God, Christ, The eternal Spirit*; N^o 1241.



THE



THE

Scripture-Doctrine of the Trinity.

PART III.

Being the principal *Passages* in the LITURGY
of the Church of *England*, relating to
that Doctrine, considered.

CHAPTER I.

*The principal Passages, wherein the main
Branches of the fore-going Doctrine are
expressly affirmed.*

SECT. I.

*The Passages, wherein the Father is stiled The
One or Only God.*

I.

— **T**O follow Thee the *Only God*, Collect
through *Jesus Christ* our *Lord*. for Sund.
18. after
Trin.

2.

Nicene
Creed.

I believe in *One God, the Father Almighty, &c.*

S E C T. II.

The principal Passages, wherein the Father is stiled G O D absolutely and by way of Eminence.

I.

The general
Exhortation.

— **B**Efore the Face of *Almighty GOD* our heavenly Father.

2.

The general
Confession.

Spare thou them, O *GOD*; According to thy Promises — in *Christ Jesu our Lord*; And grant, O most merciful Father, for his sake, &c.

3.

The general
Absolution.

Almighty GOD, the Father of our Lord Jesus Christ — pardoneth and absolveth, &c.

4.

Te Deum.

We praise thee, O *GOD*, — the Father everlasting: To Thee all Angels continually

continually do cry, *Holy, Holy, Holy,*
Lord GOD of Sabaoth.

5.

Thou fitteſt at the right hand of *GOD,*
 in the glory of *the Father.*

6.

I believe in *GOD, the Father Almighty.* Apoſtles Creed.
 [Gr. παντοκράτορ, *Supreme over all.*]

7

And ſitteth on the right hand of
GOD, the Father Almighty.

8.

— our heavenly *Father, Almighty* 3d Coll. for Grace.
 and everlaſting *GOD.*

9.

The Grace of our *Lord Jeſus Chriſt,* The Bleſſing.
 and the Love of *GOD,* and the Fellow-
 ſhip of the *Holy Ghoſt.*

10.

He ſitteth on the right hand of *the* Athanaſ. Creed.
Father, GOD Almighty: [In the Greek
 Original, or antient Tranſlation; παντο-
 κράτορ, *Supreme over all.* Which Word
 is not uſed in the former Part of the
 Creed; but only παντοδύναμις, *having*
all

all Power ; where each of the Three Persons is in the *English* stiled *Almighty*.]

11.

The Li-
tany.

O *Lamb* of *GOD*, that takest away
the Sins of the World.

12.

Coll. in Li-
tany.

O *GOD*, merciful *Father*, — through
Jesus Christ our Lord.

13.

Coll. for
Ember-
Week.

Almighty *GOD*, our heavenly *Father*,
— through *Jesus Christ* our Lord.

And after the like Form in most Collects.

14.

Coll. on
St Ste-
phen's Day.

O blessed *Jesus*, who standest at the
right hand of *GOD*.

15.

Coll. for
2d Sund.
after Epiph.

Almighty and everlasting *GOD*, who
doest govern all things in Heaven and Earth;
— through *Jesus Christ* our Lord.

16.

Coll. for
6th Sund.
after Epiph.

O *GOD*, whose blessed Son was manife-
sted, that he might — make us the
Sons of *GOD*.

17. — may

17.

— may obtain of Thee, the GOD Coll: for Ashweden.
of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord.

18.

O GOD, the King of Glory, who hast Sunday after Ascension.
exalted thine only Son, Jesus Christ, with great Triumph unto thy Kingdom in Heaven; — send to us thine Holy Ghost to comfort us.

19.

GOD, who as at this time didst teach Whit Sunday
the Hearts of thy faithful People, by the sending to them the Light of thy Holy Spirit.

20.

Almighty GOD, who didst give such Coll: on St Andrew's Day.
grace unto —, that he readily obeyed the Calling of thy Son Jesus Christ.

21.

Almighty and everliving GOD, who Coll: on St Thomas's Day.
— didst suffer thy Holy Apostle Thomas to be doubtful in thy Son's Resurrection; Grant us so perfectly — to believe in thy Son Jesus Christ, &c.

22. Al

22.

Coll. on
the Purifi-
cation.

Almighty and everliving G O D, we humbly beseech thy Majesty, that as *thy only-begotten Son*——; so *We* may be presented unto Thee,—— by the same *thy Son Jesus Christ our Lord.*

23.

Coll. on
St Phil.
and James's
Day.

O Almighty G O D, —— grant us perfectly to know *thy Son Jesus Christ,* &c.

24.

Coll. on
St Barna-
bas's Day.

O Lord G O D Almighty, who didst endue —— with singular gifts of *the Holy Ghost,* —— through *Jesus Christ our Lord*

25.

Coll. on
St John
Bapt. Day.

Almighty G O D, by whose Providence thy Servant *John Baptist* was —— sent to prepare the way of *thy Son our Saviour,* &c.

26.

Coll. on
St Peter's
Day.

O Almighty G O D, who by *thy Son Jesus Christ* didst give to thy Apostle, &c.

27.

Coll. on
St James's
Day.

Grant, *O merciful G O D,* that as thine Holy Apostle —— was obedient unto the Calling of *thy Son Jesus Christ,* &c.

28.

28.

O Almighty G O D, who by thy blessed Son didst call *Matthew* —; Grant us — to follow the same thy Son *Jesus Christ*, &c.

Coll. on St Mat-thews Day.

29.

O Almighty G O D, who hast built thy Church upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the Head-corner-stone.

Coll. on St Sim. and Jude's Day.

30.

O Almighty G O D, who hast knit together thine elect — in the mystical Body of thy Son *Christ our Lord*.

Coll. on All-Saints Day.

31.

Almighty G O D, — cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit, — through *Christ our Lord*.

Coll. in the Communion Service.

32.

And in one Lord *Jesus Christ*, the only-begotten Son of God; — God, of G O D, &c.

Nicene Creed.

33.

It is our duty to render most humble and hearty Thanks to Almighty G O D

warning to the Communion.

C c

OUR

our heavenly Father, for that he hath given his Son our Saviour Jesus Christ.

34.

ad Warn-
ing to the
Commun-
ion.

For the obtaining whereof, we shall not cease to make our humble petitions unto Almighty GOD our heavenly Father.

35.

Confession
at the
Commun-
ion.

— make your humble Confession to Almighty GOD —. Almighty GOD, Father of our Lord Jesus Christ, &c.

36.

Absolution.

Almighty GOD, our heavenly Father, — pardon and deliver you from all your Sins, — through Jesus Christ our Lord.

37.

After the
Absolution.

— give thanks unto Thee, O Lord, Holy Father, Almighty everlasting GOD.

38.

Confecra-
tion-
Prayer.

Almighty GOD, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ, &c.

39. Almighty

39.

Almighty and everliving G O D, we ^{ad Prayer after Consecration.} most heartily thank thee, for that *Thou* dost vouchsafe to feed us — with the Spiritual Food of the most precious Body and Blood of *thy Son our Saviour Jesus Christ*.

40.

Glory be to *G O D* on high, and in Hymn. Earth peace, good Will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O *Lord G O D*, heavenly King, *G O D* the *Father Almighty*.

41.

The Peace of *G O D*, which passeth ^{The Blessing.} all Understanding, keep your Hearts and Minds in the Knowledge and Love of *G O D*, and of *his Son Jesus Christ our Lord*.

42.

Almighty G O D, who hast promised ^{Coll. after the Offertory.} to hear the Petitions of them that ask in *thy Sons Name*; — through *Jesus Christ our Lord*.

43.

In the Of-
fice of
Baptism,
Coll. 1.

Almighty and everlasting GOD, who
— by the Baptism of *thy well-beloved*
Son Jesus Christ, — didst sanctify Wa-
ter, &c. Wash this Child and sanctify him
with the Holy Ghost, &c.

44.

Coll. 2d.

Almighty and Immortal GOD; —
Receive this Child, as thou hast promi-
sed by *thy well-beloved Son*; — that he
may come to the eternal Kingdom,
which *Thou* hast promised by *Christ our*
Lord.

45.

Coll. after
the Go-
spel.

Almighty and everlasting GOD, heaven-
ly Father; — Give thy Holy Spirit to
this Infant, &c.

46.

Coll. after
the Exhor-
tat. to the
God-fa-
thers.

Almighty and everliving GOD, whose
most dearly beloved Son *Jesus Christ, &c.*

47.

After the
Baptism.

Seeing — this Child is — grafted
into the Body of Christ's Church, let
us give thanks unto Almighty GOD, &c.
— Our Father, &c. — We yield thee hear-
ty thanks, most merciful Father, &c.

48.— being

48.

— being made the Children of **GOD** and of the Light, by Faith in *Jesus Christ*. Exhort. to the new baptized Persons of riper Years.

49.

A Member of *Christ*, the Child of **Catechism**. **GOD**, &c.

50.

Thirdly, in *God the Holy Ghost*, who sanctifieth me and all the elect People of **GOD**.

51.

What desirest thou of **GOD** in this Prayer, [*viz. Our Father*, &c.]?

Ans. I desire my **Lord GOD** our heavenly Father, — through our **Lord Jesus Christ**, &c.

52.

— have a lively Faith in **GOD's** mercy through *Christ*.

53.

Almighty and everliving GOD, who hast vouchsafed to regenerate these thy Servants by Water and *the Holy Ghost*, — Confir- mation.
C c 3. strengthen.

strengthen them — with *the Holy Ghost*
the Comforter, &c.

54.

Almighty and everlasting GOD, let
thy *Fatherly* hand ever be over them;
— let *thy Holy Spirit* ever be with
them.

55.

Matri-
mony)

O GOD of Abraham, *GOD* of Isaac,
GOD of Jacob, bless these thy Servants,
— through *Jesus Christ our Lord*.

56.

In the Vi-
sitat. of
the Sick,
the Col-
lect.

Almighty and most merciful GOD and
† *Saviour*; — sanctify — this thy
Fatherly correction — through *Jesus*
Christ our Lord.

† See above, Part I, No 244.

57.

The Ex-
hortation.

— trusting in *GOD's* mercy, for
his dear Son Jesus Christ's sake.

58.

Coll. after
the Absolu-
tion.

O most merciful GOD, — streng-
then him with *thy blessed Spirit*.

59. For

59.

Forasmuch as it hath pleased *Almighty* *Burial Of*
GOD ——— through *our Lord Jesus* *ficc.*
Christ.

60.

Almighty GOD, with whom do live
the Spirits of them that depart hence *in*
the Lord. — O merciful *GOD*, the *Fa-*
ther of our Lord Jesus Christ, &c.

61.

—— the Great *GOD*, to be feared *At Sea.*
above all. ——— Help, Lord, and save
us for thy Mercies sake *in Jesus Christ*
thy Son our Lord.

62.

O most powerful and glorious *Lord*
GOD, the *Lord of Hosts*, that rulest
and commandest all things; — through
Jesus Christ our Lord.

63.

Almighty GOD ——— who *by thy* *In the Of-*
Holy Spirit hast appointed divers *Orders* *fice for*
of *Ministers, &c.* *Ordaining*
of Priests,
the Col-
lect.

G c 4

64. — the

64.

Exhort. to
the Per-
sons to be
ordained
Priests.

—— the Children of *GOD*, —— the
Spouse and Body of *Christ*.

65.

—— Knowledge of *GOD*, —— and
Perfectness of Age in *Christ*.

66.

That Will and Ability is given of *GOD*
alone : Therefore ye ought and have need
to pray earnestly for his *Holy Spirit*.

67.

The Hymn. Thou [*Holy Ghost*] art the very Comforter,
In grief and all distress ;
The Heavenly Gift of *GOD* most High,
No Tongue can it express.

68.

That thro' Thy Help, *GOD*'s praises may
Resound in every Place.

69.

Kindle our Hearts with fervent Zeal,
To serve *GOD* day and night.

70.

The Words
of Ordina-
tion.

Receive the *Holy Ghost* for the Office
and Work of a Priest in the Church of
GOD.

71. Al-

71.

Almighty GOD, who by thy Son Jesus Consecr.
of a Bishop.
Christ didst give &c.

72.

*Almighty GOD, giver of all good
things; who, by thy Holy Spirit, hast
appointed &c.*

S E C T. III.

*The principal Passages, wherein is ex-
pressed the Opinion of the Church, that
Prayers and Praises should generally be
directed to the Person of the Father, in
the Name and through the Mediation of
the Son.*

I.

Almighty and most merciful Father, General
Confession.
&c.

2.

Our Father, &c.

Lord's
Prayer.

3. O

3.

3d Coll.
for Grace.

O Lord, our heavenly *Father*, Almighty and everlasting God, — *through Jesus Christ our Lord*, Amen.

And in the same, or in the like form, in most of the Collects through the whole Liturgy. See above, Sect. 2. N° 15. &c.

4.

The Coll.
in the Li-
tany.

O God, merciful *Father*, — that we — may evermore give thanks unto Thee in thy Holy Church, *through Jesus Christ our Lord*.

Coll. in
time of
War.

O Almighty God, — that we — may be preserved — to glorify Thee, — through the Merits of thy Son *Jesus Christ our Lord*.

6.

Coll. in
Ember-
Week.

Almighty God our heavenly *Father*; — may set forth Thy Glory — thro' *Jesus Christ our Lord*.

7.

General
Thankf-
giving.

Almighty God, *Father* of all mercies, — we bless Thee — for thine inestimable love in the Redemption of the World by our Lord *Jesus Christ*.

8.

O eternal God our heavenly *Father*; — that we — may continually offer unto Thee our Sacrifice of Praise and Thanksgiving, — *through Jesus Christ our Lord.*

Thanksgiving for Peace.

9.

O Lord God, — always praising and magnifying Thy Mercies in the midst of thy Church, *through Jesus Christ our Lord.*

Thanksgiving for Deliverance from Plague.

10.

O most merciful *Father*, — we offer unto thy Divine Majesty the Sacrifice of Praise and Thanksgiving — *through Jesus Christ our Lord.*

Again.

11.

O Almighty God, — that — we may glorify Thy Holy Name, *through Jesus Christ our Lord.*

Coll. on Innocents Day.

12.

— for the Glory of Thy Name, *thro' Jesus Christ our Saviour.*

Coll. on Septuagesima.

13.

— And to worship the Unity.

Coll. on Trin. Sund.

14. Al-

14.

First Coll.
at Com-
munion.

Almighty God, — cleanse the Thoughts of our Hearts by the Inspiration of *thy Holy Spirit*, that we may — worthily magnify *thy holy Name*, through *Christ our Lord*.

15.

Warning
for the
Communion.

It is our Duty to render most humble and hearty *Thanks to Almighty God our heavenly Father*, for that he hath given *his Son our Saviour Jesus Christ*, &c.

16.

2d Warning.

For the obtaining whereof, we shall not cease to *make our humble Petitions unto Almighty God our heavenly Father*.

17.

Confession
at the
Communion.

— **make your humble Confession to Almighty God.** — *Almighty God, Father of our Lord Jesus Christ*; — Have mercy upon us, most merciful *Father*; For *thy Son our Lord Jesus Christ's sake*, forgive us all that is past, — to the honour and glory of *Thy Name*, through *Jesus Christ our Lord*.

18. It

18.

It is very meet, right, and our bounden duty, that we should at all times and in all places give *Thanks unto Thee, O Lord, Holy Father, Almighty, everlasting God.* — ever praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy glory.

After the Absolution.

19.

But chiefly are we bound to praise Thee for the glorious Resurrection of thy Son Jesus Christ our Lord.

Proper Pref. for Easter.

20.

Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that

The Prayer before Consecration.

21.

Almighty God our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ — ; Hear us, O merciful Father, — and grant that we receiving — according to thy Son our Saviour Jesus Christ's holy Institution &c.

Prayer of Consecration.

22.

O Lord and heavenly Father, we — desire thy Fatherly goodness, — to grant,

The Prayer after Consecration.

grant, that by the merits and death of *thy Son Jesus Christ*, ——— we and all thy whole Church may obtain remission of our Sins, ——— *through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto Thee, O Father Almighty, world without end.*

23.

The 2d
Prayer.

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us ——— with the spiritual food of the most pretious body and blood of thy Son our Saviour Jesus Christ.

24.

The Hymn.

Glory be to God on high, and in earth peace, good Will towards Men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give Thanks to Thee, for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

25.

Coll. after
the Offer-
tory.

Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name; ——— to the setting forth of Thy Glory, through Jesus Christ our Lord.

26.

26.

I beseech you to call upon God the Father, through our Lord Jesus Christ; that, of his bounteous mercy, he will grant to this Child, — that he may be baptized with Water and the Holy Ghost.

In the Office of Baptism, The Exhortation.

27.

Almighty and everlasting God, who — by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of Sin; — Wash this Child, and sanctify him with the Holy Ghost.

The 1st Collect.

28.

Almighty and Immortal God; — Receive this Child, as Thou hast promised by thy well-beloved Son; — that he may come to the eternal Kingdom, which Thou hast promised by Christ our Lord.

The 2d Collect.

29.

Almighty and everlasting God, heavenly Father; — Give thy Holy Spirit to this Infant, — through our Lord Jesus Christ.

Coll. after the Gospel.

30.

Seeing — this Child is — grafted into the Body of Christs Church, let us give

After the Baptism.

give thanks unto Almighty God &c. Our Father &c. We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate This Infant with thy Holy Spirit.

31.

In the Catechism.

I heartily thank our heavenly Father, that he hath called me to this state of Salvation through Jesus Christ our Saviour.

32.

What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, — through our Lord Jesus Christ.

33.

Confirmation.

Almighty and everliving God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost; — strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter

34.

Almighty and everlasting God; — let thy Fatherly hand — ever be over them; — let thy Holy Spirit ever be with them, — through our Lord Jesus Christ.

35.

35.

O God of Abraham, God of Isaac, God of Jacob, bless these thy Servants, ——— through Jesus Christ our Lord.

Matrimony.

36.

O Father of Mercies, and God of all Comfort; ——— strengthen him ——— with thy Grace and Holy Spirit. Give him ——— stedfast Faith in thy Son Jesus &c.

In Visitation of Sick. The Collation when there is small hope.

37.

O Almighty God, ——— faithful Creator and most merciful † Saviour. ——— Wash it ——— in the Blood of that Immaculate Lamb.

The Commendatory Prayer.

† See Part I. No 244 &c 255.

38.

O merciful God, the Father of our Lord Jesus Christ; ——— that we may ——— receive that Blessing, which thy well-beloved Son shall then pronounce, &c.

In the Burial Office.

39.

That Will and Ability is given of God alone: Therefore ye ought and have need to pray earnestly for his Holy Spirit.

In the Office for ordaining of Priests; The Exhortation.

D d

40. And

40.

And that you will continually pray to
*God the Father, by the Mediation of our
 only Saviour Jesus Christ, for the heaven-
 ly assistance of the Holy Ghost.*

41.

The Hymn

*That through thy [the Holy Ghost's]
 help, Gods praises may
 Resound in every place.*

42.

*Kindle our Hearts with fervent zeal
 To serve God day and night.*

43.

The Prayer
 after the
 hymn.

*Almighty God and heavenly Father, who
 of thine infinite love and goodness to-
 wards us, hast given to us thy only and
 most dearly beloved Son Jesus Christ, to
 be our Redeemer; — We render un-
 to Thee most hearty Thanks, we praise
 and worship Thee; and we humbly be-
 seech Thee by the same thy blessed Son, —
 that we may daily increase and go for-
 wards in the Knowledge and Faith of
 Thee and thy Son, by the Holy Spirit.*

44.

*— Thy only and most dearly beloved Son
 Jesus Christ. — who — sent a-
 broad*

broad into the World his Apostles, —
to set forth the eternal Praise of Thy ho-
ly Name.

S E C T. IV.

The principal Passages, wherein is ex-
pressed the Subordination of the Son to
the Father ; his deriving his Being, Glo-
ry and Powers, from Him ; being sent,
by Him ; and acting in all things, accord-
ing to His Will.

I.

THou sittest at the right hand of God, Te Deum
in the Glory of the Father.

2.

And sitteth on the Right hand of God the Apostles
Father Almighty. Creed.

3.

The Son is of the Father alone, — Athanas,
begotten. Creed.

4.

He sitteth on the right hand of the Father
God Almighty ; [πατεῖς δεξὶς πατρὸς τοῦ θεοῦ,

D d 2

of

of the Father who is God Supreme over All.]

5.

General
Thanksgiving

Almighty God, Father of all mercies,— we bless thee ——— for Thine inestimable Love in the Redemption of the World by our Lord Jesus Christ.

6.

Coll. for
2d Sund.
in Advent.

—— The blessed Hope, which Thou hast given us in our Saviour Jesus Christ.

7.

Coll. on
Christ-
mas day.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him.

8.

Coll. on
the Circumcision

Almighty God, who madest thy blessed Son to be circumcised &c.

9.

Coll. for
6th Sund.
in Lent.

Almighty and everlasting God, who o thy tender Love towards Mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our Flesh.

10.

Coll. for
1st Sund.
after Easter.

Almighty Father, who hast given thine only Son to die for our Sins.

11. A

11.

Almighty God, who hast given thine only Son, to be unto us both a Sacrifice for Sin, &c.

Coll. for
2d Sund.
after Ea-
ster.

12.

O God the King of Glory, who hast exalted thine only Son Jesus Christ with great Triumph unto Thy Kingdom in Heaven.

Coll. for
Sund. af-
ter Ascen-
sion.

13.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle &c.

Coll. on
St Peters
day.

14.

O Almighty God, who by thy blessed Son didst call Matthew — ; Grant us — to follow the same thy Son Jesus Christ.

Coll. on
St Mat-
thews
day.

15.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Head-Corner-Stone.

Col. on S.
Sim. and
Judes day

16.

God, of God ; Light, of Light ; &c.

Nicene
Creed.

17.

It is our duty to render most humble and hearty thanks to Almighty God our

Warning
to the
Commur-
nion.

D d 3

heavenly

heaven'y Father, for that He hath given his Son our Saviour Jesus Christ, &c.

18.

Proper
Pref. on
Christmas
Day.

Because Thou didst give Jesus Christ
thine only Son, to be born &c.

19.

Proper
Pref. on
Easter Day.

But chiefly are we bound to praise
Thee for the glorious *Resurrection* of thy
Son *Jesus Christ our Lord.*

20.

Prayer of
Consecra-
tion.

*Almighty God our heavenly Father, who
of thy tender mercy didst give thine on-
ly Son Jesus Christ.*

21.

2d Prayer
after Con-
secration.

*Almighty and everliving God, we most
heartily thank thee, for that Thou dost
vouchsafe to feed us — with the spiri-
tual Food of the most precious Body and
Blood of thy Son our Saviour Jesus
Christ.*

22.

The Hymn.

Thou that *sittest at the right hand of
God the Father*, have mercy upon us.

For thou only art Holy, Thou only
art the Lord; Thou only, O *Christ*, with
the

the Holy Ghost, art most high in the glory of God the Father.

23.

Almighty and immortal God; — as Thou hast promised by thy well-beloved Son; — to the eternal Kingdom which Thou hast promised by Christ our Lord.

In the Office of Baptism, Coll. 2.

24.

— of the good Will of our heavenly Father, declared by his Son Jesus Christ.

Exhort. after the Gospel.

25.

I heartily thank our heavenly Father, that He hath called me to this State of Salvation through Jesus Christ our Saviour.

Prayer or Catechism.

26.

— have a lively Faith in God's mercy through Christ.

27.

He will set us on his right hand, and give us the gracious Benediction of his Father.

Communion.

D d 4

28. Al-

28.

In the Of-
fice for
Ordaining
of Priests,
The Prayer
after the
Hymn,

Almighty God and heavenly Father, who of thine infinite Love and Goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer.

29.

In the Of-
fice for
Consecr-
of Bishops,

Almighty God, who by thy Son Jesus Christ didst give &c.

S E C T. V.

The principal Passages, wherein is expressed the Subordination of the Holy Spirit to the Father; his deriving his Being from Him, being sent by Him, and acting in all things according to His Will.

1.

General
Absolution.

LET us beseech Him, [viz. *Almighty God, the Father of our Lord Jesus Christ,*] to grant us — *his Holy Spirit.*

2.

In the Re-
sponses.

And take not thy Holy Spirit from us.

3. And

3.

And so replenish her with the grace of thy Holy Spirit.

The Prayer for the Queen.

4.

Endue them with thy Holy Spirit.

The Prayer for the Royal Family.

5.

Send down — the healthful Spirit of thy grace.

The Prayer for the Clergy.

6.

The Holy Ghost is of the Father and of the Son — proceeding.

Athanas. Creed.

7.

— the Holy Ghost, proceeding from the Father and the Son.

Litany, the 3d Petition.

8.

That it may please Thee — to endue us with the grace of thy Holy Spirit.

The last Petition.

9.

We pray — that it may be so guided by thy good Spirit &c.

The Prayer for all Condition of Men.

10.

Almighty God; — grant that we — may daily be renewed by thy Holy Spirit.

Coll. on Christmas Day.

11. *Al-*

II.

Coll. on
St. Ste-
phens Day.

*Grant, O Lord, that — we —
being filled with the Holy Ghost, &c.*

12.

Coll. on
Quinqua-
ges.

Send thy Holy Ghost, &c.

13.

Coll. on
Sund. after
Ascension.

*— but send to us thine Holy Ghost to
comfort us.*

14.

Coll. on
Whitsund.

*God, who as at this time didst teach
the Hearts of thy faithful People, by
the sending to them the Light of thy
Holy Spirit; Grant to us by the same
Spirit, &c.*

15.

Coll. on
19th Sund.
after Trin.

*Mercifully grant, that thy Holy Spirit
may in all things direct and rule our
Hearts.*

16.

Coll. on
St Barna-
bas's Day.

*O Lord God Almighty, who didst en-
due — with singular gifts of the Holy
Ghost.*

17. Al-

17.

Almighty God, ——— Cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit.

In the Communion Service, Coll. 1st.

18.

According to whose most true Promise, the Holy Ghost came down &c.

Proper Pref. for Whitsunday.

19.

Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father.

Hymn after Consecration.

20.

I beseech you to call upon God the Father, through our Lord Jesus Christ; that of his bounteous mercy He will grant to this Child, ——— that he may be baptized with Water and the Holy Ghost.

In the Office of Baptism, The Exhortation.

21.

Almighty and everlasting God ———; wash this Child, and sanctify him with the Holy Ghost.

The 1st Collect.

22.

Almighty and everlasting God, heaven-

ly the Gospel.

ly Father ; — Give thy Holy Spirit to
this Infant, &c.

Prayer
after the
Exhorta-
tion.

23. O merciful God, — grant — that all
things belonging to the Spirit, may live
and grow in him.

After the
Baptism.

24. We yield Thee hearty thanks, most
merciful Father, that it hath pleased Thee
to regenerate this Infant with thy Holy
Spirit.

Baptism
of riper
years,
The Ex-
hortation
after the
Gospel.

25. Doubt ye not therefore, but earnestly
believe, that he will — bestow upon
them the Holy Ghost.

Confir-
mation.

26. Almighty and everliving God, who hast
vouchsafed to regenerate these thy Ser-
vants by Water and the Holy Ghost: —
strengthen them, we beseech Thee, O
Lord, with the Holy Ghost, the Comforter.

27.

— that he may — daily increase
in thy Holy Spirit.

28.

Almighty and everlasting God ; —

let

let *thy Holy Spirit* ever be with them.

29.

O most merciful God, — strengthen him with *thy blessed Spirit*.

In the Visitation of the Sick, The Collect after the Absolution.

30.

O Father of mercies, and God of all Comfort, — strengthen him — with *thy grace and Holy Spirit*.

The Prayer, when there is small hope.

31.

— be ordered by the governance of *his Holy Spirit*.

The Communion.

32.

Almighty God, — who by *thy Holy Spirit* hast appointed divers Orders of Ministers, &c.

In the Office for Ordaining of Priests, The Collect.

33.

That Will and Ability is given of God alone: Therefore ye ought and have need to pray earnestly for *his Holy Spirit*.

The Exhortation.

34.

And that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost:

35. Thou

35.

The Hymn.

Thou art the very Comforter,
In Grief and all Distress;
The heavenly Gift of God most high,
No tongue can it express

36.

— And pray we that our Only Lord
Would please *his Spirit* to send.

37.

The
Prayer
after the
Hymn.

Almighty God and heavenly Father,—
we humbly beseech *Thee*, — that we
may daily increase — *by the Holy Spi-*
rit.

38.

Consecrat.
of Bishop.

Almighty God, giver of all good things;
who, *by thy Holy Spirit*, hast appointed
&c.

39.

Most merciful *Father*, we beseech thee
to send down upon this thy Servant thy
heavenly Blessing, and so *endue him with*
thy Holy Spirit, &c.

C H A P.

CHAP. II.

The principal Passages, which may seem to differ from the foregoing Doctrine, considered.

I.

GLORY be to the Father, and to the Son, and to the Holy Ghost.

The
Doxology

'Tis not reconcilable to the Doctrine of Scripture, (*Part I;*) nor to the fore-cited Expressions in the Liturgy, (*Part III, Ch. I;*) to understand This Doxology as an ascribing of glory in the same Manner, in the same Sense, and upon the same Accounts, either to *Three co-ordinate Persons*, (which is a *Plurality of Gods*;) or to *One and the same Person under Three Denominations*, (which is *confounding or destroying the Persons*, with *Sabellius* and *Socinus*;) But it ought to be understood, as an Acknowledgment of the Honour due to *Each Person* distinctly, upon Account of their respective *Characters, Powers and Offices*: To the *Father*, as the original Author and Supreme Lord of all: To the *Son*, as That divine Person, who when he was in the Form of God, and had glory with God before the World was, yet, according to the good pleasure of the Father, willingly emptied himself of that glory, and took upon him the Form of a Servant, and was made in the likeness of Man, and suffered

and died for our Sins, and rose again for our Justification: And to the *Holy Ghost*, as the Inspirer of all revealed Truth, and the Sanctifier of all Hearts, according to the Will of the Father, by and through the Dispensation of the Son.

The more antient and usual Forms of Doxology in the Primitive Church, and in the Words of Scripture, [see Part I, Ch. I, Sect. IV,] (by which All later Forms must always be explained,) were, *Glory be to God*, [or, *to the Father*;] with, or by [through the Mediation of] his Son *Jesus Christ our Lord*; in [under the Guidance, and by the Assistance of] *the Holy Ghost*.

And indeed it is most agreeable to the natural Order of things, that in the same Form, wherein the generality of our most solemn Prayers are put up, in the same also should our Praises or Doxologies be express'd.

Justin Martyr, describing the Practice of the Primitive Church, thus expresses himself: *The Priest* (says he) *sends up Praise and Glory to the Father of the Universe, through the Name of the Son and of the Holy Ghost.* Ἄνοιον καὶ δόξαν τῷ πατρὶ ἡμῶν, διὰ τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμψαι. *Apol.* 2.

Again: *And in all our Offerings, we bless the Maker of all things, through his Son Jesus Christ, and through his Holy Spirit.* Ἐπὶ πᾶσι τε οἷς προσφέρομεθα, εὐλογῶμεν καὶ πωπὴν ἡμῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ διὰ τοῦ πνεύματος τοῦ ἁγίου. *Ibid.*

Again

Again: Next after God who is Before All, we yield Honour in the second place to the Word which came forth from God, and in the third place to the Spirit.

And again: We worship and adore God himself, and his Son which came forth from him, and the Prophetick Spirit; honouring [each of Them] according to Reason and Truth: Worshipping the Maker of the Universe, and honouring his Son in the second place, and the Spirit of Prophecy in the third place, according to Reason.

And the learned Bp Bull: What need I add (saith he) that This Pre-eminence of the Father, [viz. his being God self-existent, and the Original of all things,] is acknowledged in all the Liturgies of the Catholick Church even to this day? For both in our Doxologies we glorify God the Father in the first place, as Justin speaks; and also we direct most of our Prayers to him.

Μετὰ τὸν πρῶτον Θεόν,
— ἰδοῦντες μὴ—χά-
ραν τῷ ᾧ Θεῷ λόγῳ, τῷ
ὃ τέλει πνεύματι. Ibid.

Ἐκείνόν τε, καὶ τὸν παρ'
αὐτῷ ὄν, — πνεῦμα τε τὸ
προφητικόν σεβόμεθα καὶ
προσκυνούμεν, λόγῳ καὶ ἀλη-
θείᾳ τιμῶντες. — Τὸν δη-
μιουργὸν τῆς οὐρα πάντες σε-
βόμενοι. — τὸν δὲ — ὄν
αὐτῷ — ἐκείνῳ χάριτα ἐ-
χόντες, πνεῦμα τε προφητι-
κὸν ἐν τέλει τάξαι — μὴ
λόγῳ τιμῶμεν. Ibid.

Quid, quòd hæc Pa-
tris Ἱεροχ in omnibus
Catholicæ Ecclesiæ Li-
turgiis hodièque agno-
scitur? Nam & in δο-
ξολογίαις Deum Patrem
ἐν πρώτῃ τάξει (ut Justi-
nus loquitur) glorifica-
mus; & preces plera-
que ad ipsum dirigimus.
Defens. Sæc. 2, cap. 9,
§ 15.

2.

Athanaf.
Creed.

Whosoever will be saved; before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is This; &c.

He therefore that will be saved, must thus think &c.

Furthermore, it is necessary to everlasting Salvation, &c.

This is the Catholick Faith; which except a man believe faithfully, he cannot be saved.

'Tis very manifest, that these damnatory Clauses can with Truth and Charity be applyed only with regard to That *general Catholick Doctrine*, whereof the Author of this Creed (who is not certainly known) here annexes his own Explanation; and not with regard to *the particulars of the Explication itself*.

Whosoever will be saved, must so believe One God in *Trinity*, as to give to Each of the *Three Persons* that Honour, which the Scripture directly or by plain and indisputable consequence commandeth to be given respectively to Each of them; and so believe a *Trinity in Unity*, as to take

take care that the Honour given to Each Person, may always terminate ultimately in *One*, viz. in *Him* who is the *original Author* of all Blessings derived and conveyed down to us by *his Son* our Redeemer and by *his Spirit* our Sanctifier. This is *Fundamental* in Christianity; and of necessity to be believed by every person, who is baptized in the Name of the Father, and of the Son, and of the Holy Ghost; in the Name of the Father who is Above All, in the Name of the Son of the Father, and in the Name of the Holy Spirit of the Father. But the particular *Explications* of all or any part of this doctrine, given by the Learnedest and Acutest of Men, cannot be in like manner necessary to Salvation.

For since our Saviour himself expressly commands us, to call no man Master upon Earth; and St Paul directs us to reject whosoever teaches, (not, any Other Gospel, as we render the Words, but, *οτις ομιλει αλλα*) any thing Besides or More than what the Apostles taught; namely whosoever teaches any such thing, as of absolute Necessity to Salvation: From hence 'tis evident that no Other form of doctrine, how true or accurate soever it may possibly be in itself, can ever be absolutely Necessary to Salvation; but only the Doctrine of Christ and his Apostles, declared necessary in their own express words; or by immediate, obvious, indisputable, and (to every sincere Reader of Holy Scripture) evident Consequence therefrom.

The whole Church, in the 20th Article, publicly declares herself to be only a Witness and a Keeper of Holy Writ; and professeth that, not only not AGAINST the same, but even not BESIDES the same, ought she to enforce any thing to be believed for Necessity of Salvation. Much less

therefore can any *Private* Author, such as was the person who composed this Creed some Ages before it was received publickly in the Church; (which, as the Learned *Dr Cave* assures us, *Hist. Lit. p. 146*, was not till above a Thousand years after Christ,) affirm *his own* Explication of any Doctrine, how wise and acute soever, to be of *Necessity* to eternal Salvation.

Whatever was not *Always*, from the Apostles times, explicitly necessary to Salvation; (as the Learned *Mr Thorndike* observes, *Epilog. Book II, pag. 155*;) can *Never*

become so. And therefore the most ancient Writers, (as * *Irenæus*, *B. 1, ch. 3*;) after reciting the Apostolical Creed, generally declare, that from This Faith no man can diminish any thing, nor add any thing to it; namely, any thing as of *Necessity* to Salvation: And the general Council of *Ephesus* decreed, that no more Creeds should be made or received after that of *Nice*: And the Church of *England*, neither of Infants nor Adult persons to be baptized, nor of Sick persons to be solemnly absolved, requires any other profession of Faith, than in the

* ΟΥΤΕ Ο ΠΑΝ ΔΥΝΑΤΗΣ ΕΙ
ΛΟΓΩ ΗΨ' ΕΝ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ
ΠΡΟΙΣΤΩΤΩΝ, ΕΤΕΡΑ ΤΕΤΩΝ ΕΨ'
ΕΘΗΣ ΧΘ' ΙΔΩΡ ΤΩΝ ΔΙΔΑΣΚΑ-
ΛΩΝ ΕΤΕ Ο ΑΔΩΝΗΣ ΕΝ ΤΩ ΛΟ-
ΓΩ ΕΛΑΤΤΩΣΗ ΤΩ ΘΕΩ-
ΣΙΝ ΜΙΑΣ ΧΘ' ΑΥΤΗΣ ΠΙ-
ΣΤΕΩΣ ΕΘΗΣ, ΕΤΕ Ο ΠΟΛΥ ΤΩ
ΑΥΤΗΣ ΔΩΔΕΚΑ- ΕΨΩΝ Ι-
ΠΛΕΟΝΑΣΕΝ, ΕΤΕ Ο ΠΙ ΟΛΙΓΩ
ΗΛΑΤΤΩΝΟΙ. That is: Nei-
ther can the most Able
man in the Church ever
say more than This; For
no one is above his Ma-
ster: Nor can the Mean-
est person say less than
This, which was once de-
livered to us. For, our
Faith being always one
and the same; neither can
he that says Most, add any
thing to it; nor he that says
least, diminish from it.

words of the Apostles Creed; and consequently judges no explicatory Comment upon it, (however possibly True or Useful,) to be absolutely necessary to Salvation.

In the *Apostles Creed itself*, only the original Articles antiently professed at Baptism, and not the additional explicatory ones, are by the Church understood to be of absolute Necessity to Salvation: As appears evidently, from the Article of *Christs Descent into Hell*; of which, the Church has thought fit not to determine the Sense; and which all men Now understand, not in the Sense it was generally taken at the Time of its being put into the Creed, but in That Sense which is the True Meaning of those Texts of Scripture, upon which the Article was originally founded; (See Bp Pearson on the Creed, pag. 227, Edit. 4th.) Now if the additional explicatory Articles even of the *Apostles Creed itself*, are by the Church evidently understood not to be of absolute necessity to Salvation; much less can any mans Explication added 600 or 700 years after, (but only the original Articles themselves, of which such Explanations, however learned and acute, are only fallible Interpretations,) be required to be believed as Necessary to Salvation.

The learned Dr Hammond has a judicious passage upon This Subject. As for the *Censures*, saith he, annexed to the *Athanasian Creed*, ——— I suppose they must be interpreted by their opposition to those Heresies that have invaded the Church, and which were acts of Carnality in them that broached and maintained them against the Apostolick doctrine, ——— and were therefore to be anathematized. ——— Not that it was hereby defined to be a damnable Sin, to fayle in the understanding or believing the full

matter of any of those explications, ———— when it might more reasonably be deemed not to be any Fault of the Will. Tract. of Fundamentals, Ch. 10, Sect. 3.

† A Brief Account of some expressions in St Athanasius's Creed. Oxford, printed by Henry Hall Printer to the University, 1663. And believed at that time, to have been written by one of the most eminent men in the Church.

And another judicious † Author: That our Church, saith he, doth not require an explicit Faith of all the Articles of Athanasius's Creed, as absolutely necessary to Salvation; is evident from her forms of baptizing both infants and adult persons. For she there admits Both sorts to baptism (and consequently to the Hopes of Salvation) upon the profession of the Apostles Creed, which is not so explicit as that of Athanasius. And ——— as it is certain, that the Apostles Creed is not so explicit as that of Athanasius; so is it no less, that no adult person can be a Child of God and an Heir of Heaven, without believing all those things that are absolutely necessary to Salvation. pag. 2, 3.

Again: She allows (saith he) of Several Interpretations of some Articles, and those too quite different from one another; and cannot therefore be supposed to propose all the Articles as absolutely necessary to be believed. For That which is such, must bear the same Sense to all persons; because all men have the same concernments in what is absolutely necessary to be believed. But those Articles which may be received with different Interpretations, cannot bear the same Sense to all persons, and cannot therefore be thought to be proposed as absolutely necessary to be believed. I instance in the Article of Christs Descent into Hell; which it is notorious the Church of England allows men to receive in several Senses; the most considerable Members thereof, having delivered different Interpretations; and that too, without

without any Censure from the Church for so doing.
pag. 4.

And again: This I say, that there are some things in the Creeds, which are not absolutely necessary to Salvation; and that our Church is so tender even in those Articles it presses upon the Clergy, that it doth not distinguish between Fundamentals and others, but recommends the Creeds in gross to be received by all her Children, without acknowledging any other necessity of the Belief of the whole, than what ariseth from the certain warrant they have in the Word of God, and a due Proposal of them to the Understanding. pag. 8.

And the ingenious Author of the Paraphrase on the Book of Common - Prayer: I shall show, saith he, that in the Use of the Athanasian Creed, we do not declare that the Belief of every Proposition thereof is necessary to Salvation. And this is very plain, if it be considered that no Mans words ought to be strained to an ill Sense, when they are capable of a good one. — Now I appeal to our Adversaries, whether the Creed be not fairly capable of being so understood, as that the Belief of some Propositions thereof need not to be thought necessary to Salvation. They have heard of the Distinction of the Matter of this Creed, into the necessary Doctrines, and the Explications of those Doctrines: &c. Bennets Paraphr. pag. 272.

Again: But farther; What is more reasonable, than to admit such candid Interpretations of any publick imposed Form of words, as have been delivered for true and genuine by the most approved Authors of That Body which uses the Form? especially when those Interpretations are so far from being publickly contradicted and disallowed by our Governors, that the Authors have been held in great Esteem,

and encouraged for those very Books, which contain and insist upon them. Now This is our present Case. To name no more; what greater Authors has the established Church ever had, than Arch-Bishop Laud, Dr Hammond, Bishop Pearson, and Bishop Stillingfleet? Now All these, (the First, in his Conference with Fisher; the second, in his Discourse of Fundamentals; the third, in his Book on the Creed; and the fourth, in his Rational Account;) have written their Minds fully and clearly as to this Matter. For, with respect to the Procession of the Holy Ghost in particular, they have express'd themselves in a most satisfactory manner in defense of the Greek Church; and abundantly declared, that the Belief of the Procession from the Father and the Son, which is asserted in the Athanasian Creed, is not necessary to Salvation. Now this demonstrates, that the Belief of every Proposition in the Athanasian Creed, is not thought by our Church to be necessary to Salvation. pag. 273.

Again: When He [the Author of the Creed] says, He therefore that will be saved, must thus think of the Trinity; he does not mean, that he that will be saved, must think Every One of those Propositions concerning the Godhead and the Three Persons, which he had before laid down, to be True; but he means, that he must think of the Trinity, as he had just before said of it, and as he had proved from his Propositions concerning it; viz. that in all things, as is aforesaid, (viz. in the Beginning of the Creed,) the Unity in Trinity, and Trinity in Unity, is to be worshipped. pag. 274.

Again: But it may be objected, that the Conclusion of the Athanasian Creed runs thus; This is the Catholick Faith, which except a Man believe faithfully, he cannot be saved: Which words seem

to imply thus much, viz. that this Form of words, and consequently every Proposition thereof, is the Catholick Faith, which except a Man believe faithfully, he cannot be saved. But I answer, that these words are not to be extended to every Proposition contained in the Creed: For then the Author must contradict himself: For I have shown, that there is one Proposition at least, which he did not think necessary: Whereas if his Conclusion be so understood, every Proposition would have been thought necessary by him.

— The word, This, therefore relates to the necessary Articles, and not to the Proofs or Illustrations of them. pag. 280.

And again: Nothing is more evident, than that those who added the Descent into Hell to those Creeds which have Christs Burial in them, meant such a Descent, as is with the justest Reason now generally exploded. And yet both Churchmen and Dissenters do receive and subscribe this Creed. But in what Sense? Not as 'twas intended certainly; but in a Sense that the Words will bear notwithstanding. If they can vindicate this Practise with respect to the Apostles Creed, they may much more easily do the same with respect to — that Creed which is attributed to St Athanasius. pag. 292.

3.

— that we worship One God in Trinity, and Trinity in Unity:

Neither confounding the Persons, nor divi-

dividing the Substance. — So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

One God, in Trinity;] Acknowledging, in opposition to Jews and Heathens, the *Son of God* and the *Spirit of God* together with *the Father*; and giving distinctly to each of the *Three Persons* That Honour, which the Scripture directly or by plain and indisputable consequence commandeth to be given respectively to each of them.

And Trinity, in Unity.] Taking care at the same time to preserve the *Unity of God*; and that the Honour so given to each person, may always terminate ultimately in *One*, viz. in *God the Father* governing all things by *his Son* and by *his Spirit*, and acting in all things according to his own Will by *his Son* and by *his Spirit*, (in the Expression of *Irenaeus*) as by *his own Hands*.

Neither confounding the Persons;] Not introducing a Confusion in the Notion of *Persons*, by making them only so many different Names of the same *Individual*: Nor confounding promiscuously that Honour, which is due to each Person distinctly for what he *is* and *does*; viz. which is due to *the Father*, as the *Original Author* of all; to *the Son*, as our *Redeemer* by the Will of the Father; and to *the Holy Ghost*, as our *Sanctifier* by the Donation of the Father and the Son.

Nor dividing the Substance.] Nor making God a compounded or divided Being, or the Name of a *Species*: But acknowledging *One only Self-existent Substance*, uncompounded, undivided, individually and simply *One*; from which *the Son* and

and the Holy Spirit derive their Subsistence in an ineffable and incomprehensible, because unrevealed, manner.

The Father Himself (saith Athanasius) *worketh and giveth all things, by his Son, and in [or through] his Spirit.*

Ἄυτός γὰρ ὁ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι ἐνεργῶν καὶ δίδωσι τὰ πάντα. Epist. ad Serap. 1.

And again : *The Father* (says he) *does all things, by the Word, and in the Holy Spirit : And so the Unity of the Holy Trinity is preserved : And so One God is preached in the Church ; even He who is over all, and through all, and in all : Over all, as he is the Father and Original and Fountain of all ; Through all, by his Word ; and in all, in [or by] his Holy Spirit.*

Ὁ γὰρ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ καὶ ἕτως ἡ ἐνότης τῆς ἁγίας τριάδος ἐκείνης καὶ ἕτως εἰς διὸς ἐν τῇ ἐκκλησίᾳ κηρύσσεται, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάντιν ἐπὶ πάντων ἰσθ, ὡς πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων καὶ διὰ τοῦ λόγου ἐν πᾶσι καὶ ἐν τῷ πνεύματι τῷ ἁγίῳ. Ibid.

4.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all One ; The Glory equal, the Majesty co-eternal.

The

The Godhead of the Father, of the Son, and of the Holy Ghost, is all One.] 'Tis not consistent with Scripture, nor with the Expressions of the Liturgy cited in the fore-going chapter; to understand This, as if God was a Being compounded of Three Persons; or as if the Father, the Son and the Holy Ghost, were nothing else but Three Names of God, three different denominations of the same Person; or as if the Three Persons were All of co-ordinate Divinity, of independent Glory of underived Majesty: But it must of necessity be understood, [when *the Godhead of the Father, of the Son, and of the Holy Ghost, is said to be All One,*] to signify that the Divinity of the Son and of the Holy Ghost, is no other than what is communicated to them from the Father, as from the only Self-existent Original; and consequently no diminution of the Unity of God. Thus *Athanasius* himself expressly: *We acknowledge* (saith he) *but One Original of Things; and affirm that the Creating Word* [viz. the Son] *has no other Sort of Divinity, but That of the Only God, as being begotten of him.*

Μίαν ἀρχὴν οὐδαμῶς
τε δημιουργὸν λόγον φάν-
τασιν ἔχειν τίνα τεύχε-
α ἔχον δέοντες, ἢ τῷ
Μόνῳ Θεῷ, διὰ τὸ ἔ-
πεφυκεῖναι. Orat. 3. contra
Arianos.

The Glory equal, &c.] See beneath, N^o 6 and 7.

5.
Such as the Father is, Such is the Son,
and Such is the Holy Ghost.

The Father uncreate, the Son uncreate,
and the Holy Ghost uncreate.

The Father incomprehensible, the Son
incomprehensible, and the Holy Ghost in-
comprehensible.

The Father eternal, the Son eternal,
and the Holy Ghost eternal.

And yet they are not [*there are not, so*
the same words are rightly rendred in the
verse next following,] Three eternal,
[*three eternal Persons*, so it is in the
Greek or Latin Original, *Τρεις αἰώνιοι, Tres*
eterni,] but One eternal, [*one eternal*
Person, εἰς αἰῶνα, Unus aternus.]

As also there are not Three Incompre-
hensibles, nor Three Uncreated, [*uncrea-*
ted Persons, *ἄκτιστοι, increati*,] but one
uncreated, [*uncreated Person*, *ἄκτιστος,*
increatus,] and one incomprehensible.

So likewise the Father is Almighty, the
Son Almighty, and the Holy Ghost Al-
mighty.

And yet they are not [*there are not*]
Such Three Almightyes, [*three Almighty Per-*
sons,

sons, *τρεῖς παντοδύναμοι*, *Tres Omnipotentes*;] but one Almighty, [*Almighty Person*, *εἷς παντοδύναμος*, *Unus Omnipotens*.]

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not [*there are not*] Three Gods, but One God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not Three Lords, but One Lord.

Such as the Father is, such is the Son &c.] Not Self-existent, not Unoriginated, not Independent; but *Such*, in all Senses wherein He that derives his Essence or Being from Another, can be *Such* as is He from whom he derives it. Otherwise there would plainly be introduced a Plurality of Gods; and This Verse would be contradictory to the following ones in the same Creed, viz: *The Son is of the Father*, and, *The Holy Ghost is of the Father and of the Son*.

The Son uncreated &c.] Not unoriginated, not underived or Self-existent; but [*ἐκ πατρὸς*,] so deriving his Being or Essence from the Father in a singular and ineffable manner, as that no man can presume to say of Him, as they do of the Creature, that [*ὅτε οὐκ ἦν ἢ ἐκ τῆς οὐκ ἦν*] *there was a Time when He was not*, or that He was produced [*ἐκ οὐκ ἦν*] *out of Nothing*.

The Father incomprehensible, The Son incomprehensible, and the Holy Ghost incomprehensible.] These Words may be well explained by those of O-

Eccl. 1. 2. οὐδὲν ἔστιν ὁ θεὸς ὅστις οὐκ ἔστιν ὁ θεός

genis

(saith he) that God is
hard to be comprehended;
but not only He himself is
hard to be comprehended,
but his Only-begotten al-
so; For 'tis difficult to com-
prehend God the Word,

and 'tis difficult also to comprehend his Wisdom [viz.
the Spirit,] in (or by) which, God made all things.
And by those of Alexander Bishop of Alexan-

dria: Who (saith he) shall
declare His [the Sons]

Generations? the manner of
his Subsistence [derived
from the Father] being
inscrutable to all Crea-
tures, even as the Father
himself [who derives his
Subsistence from None]
is inscrutable to All.

The Father eternal, the Son eternal &c.] The
Father, eternal of himself, by Self-existence and
absolute Necessity of Nature; ὁ μὲν ἔχει ἀδα-
μυσίαν, who Only hath Immortality, as St Paul ex-
presses it; namely, who Only hath it of Him-
self: The Son eternal, as having always been
with the Father, and deriving his Essence or
Being from him in an ineffable manner, by his
eternal Power and Will.

So likewise the Father is Almighty, the Son Al-
mighty, and the Holy Ghost Almighty.] Not παρ-
εξουσία, Supreme over all; but παρ' ἑαυτοῦ, having
all Power. For, παρ' ἑαυτοῦ, Supreme over all, is
both in Scripture, and in the Apostles Creed,
and in the Nicene, and in This very Creed (if
the

ἐν τῷ θεῷ τινι, ἀλλὰ καὶ ὁ μὲν
νοητὴς αὐτῷ. Διὰ τοῦτο
καὶ ὁ θεὸς λόγος, διὰ τοῦτο
ὁ ἕως καὶ σοφία θεῶν, ἐν
ᾧ τὰ πάντα ἐκτίσθησαν ὁ
θεός. contr. Cels. lib. 6.

Τὸν γενεὰ αὐτοῦ τῆς ἐκ-
γένηται; τῆς ἐκείνου
αὐτοῦ πᾶσι τῇ φύσει ὅτι
ἐκ ἀπειράτου τυχερί-
σθαι. καὶ αὐτὸς ὁ πα-
τὴρ ἀπειράτως ἐστίν. E-
pist. ad Alex. apud Theo-
dorit. lib. 1, cap. 4.

the Greek be of any Authority,) appropriated to the Person of the Father only; in the following words, *He sitteth on the right hand of the Father, God Almighty*; [*τὸ πατεῖς, δεῖ παντοκράτωρ*], of the Father, God Supreme over all.] But *παντοδύναμ*, having all Power, may be applyed both to the Father, as having all Power of himself; and to the Son and Holy Ghost, as having and exercising the Power of the Father.

Thus Athanasius: *The All-powerful Word himself* (saith he,) of the Father. And the learn-

Ἄυτός ὁ παντοδύναμ
—τὸ πατεῖς λόγ. con-
tra Gentes.

ed Bp Pearson; after having shown (pag. 41.) that the word, *παντοκράτωρ*, Supreme over all, is peculiar to the person of the Father; and (pag. 43.) that He is the Only Potentate (1 Tim. 6, 15,) because He alone hath all Power of Himself; and (pag. 47,) that as we believe there is a God, and That God Almighty, so we acknowledge That same God to be the Father of our Lord Jesus Christ; After This he adds (pag. 290,) that Christ also is Almighty, because All power is given unto him. And the learned Dr More: When the Father is said to be omnipotent, the Son omnipotent, and the Holy Ghost omnipotent; it is evident that omnipotent has not the same Sense in all; For the Father hath the Power of eternal Generation &c. (That is; the Father has of Himself all the Power, which the Son and the Holy Spirit have only by Communication from Him.) Myst. of Godliness, B. 9. c. 2.

So the Father is God, the Son is God, and the Holy Ghost is God.] The Father is God absolutely, and of Himself, by Self-existence; The Son is God, by communication and derivation of Dignity

nity from the Father : &c. See above, *Part I*, N^o 535. Thus the learned *Dr More*: " By the " Term God, (*saiſt he*,) if you underſtand That " which is Firſt of all, in ſuch a ſenſe, as that " All elſe is from Him, and He from None; " the Son and the Spirit cannot be ſaid to be " God in This ſignification, becauſe the Father " is not from Them, but They from the Fa- " ther: *Myſt. of Godlineſs*, B. 9, c. 2.

And yet they are not (there are not) *Three Eter- nals* (Three eternal Perſons,) but *One eternal*, (one eternal perſon:) *Alſo not Three incomprehenſibles*, nor *Three uncreated*, but *One uncreated* and *One in- comprehenſible*: ——— not *Three Almightyies*, but *One Almighty*.] The only way in which theſe words can be ſo underſtood, as not to be contra- dictory both to the Scripture and to Themſelves, is This: That, as in Scripture the Son is ſtilled *God*; and yet at the ſame time the Father is cal- led the *One God*, 1 Cor. 8, 6, and Ephes. 4, 6; and the *Only true God*, Joh. 17, 3; becauſe He on- ly is [*αὐτὸς ὁ Θεός*] God Self-exiſtent, and of Him- ſelf: As the Son is ſtilled *Lord of All*; and yet at the ſame time the Father is called the *Only Lord God*, Jude 4; becauſe He only is Lord, by origi- nal underived Authority: As the Son is affirmed to have in him all the *Treasures of Wiſdom and Knowledge*; and yet at the ſame time, the Father is called God *Only Wiſe*, Rom. 16, 27; becauſe He only hath Wiſdom, unoriginated: As the Son hath *All Power*, both in Heaven and Earth; and yet the Father is ſtilled *The Only Potentate*, 1 Tim. 6, 15; becauſe He only hath Power ab- ſolutely and originally of Himſelf: As the Son is *immortal*, and the Spirit *immortal*; and yet of the Father it is aſſerted that *He only hath Immortality*,

1 Tim. 6, 16; because He only has it independent and underived: *As the Son is Good, and the Spirit is Good; and yet of the Father it is declared, that there is None Good but One* [i.e., One person,] *that is God, Mat. 19, 17; because He Only is the original absolute underived Good, [see above, Part I, N^o 340 and 773:] As the Son is Holy, and the Spirit Holy; and yet of the Father it is affirmed in the Song of the Lamb, that He Only is Holy, Rev. 15, 4; because He only is the Fountain of unoriginated Holiness: So in the Creed it may be affirmed intelligibly in the same Sense, and by a like manner of speaking; that each of the Three Persons are eternal, and yet but One eternal; each of them incomprehensible, and yet but One incomprehensible; each of them all-powerfull, and yet but One all-powerfull. The Words of Alexander Bishop of Alexandria upon This Subject, are very pertinent: Let no one (saith he) from our making use of the word, Always, [viz. that the Son was Always with the Father,] imagine that we mean to affirm the Son to be Self-existent: For neither the word, Was; nor, Always; nor, Before all Ages; is of the same signification with Self-existent: neither can any other phrase, which the Mind of Man can invent, express the same as Self-existent: Wherefore we must always reserve to the Self-existent Father,*

Ἀλλὰ μή τις τὸ Ἀει-
πεδὲς ὑπόνοιαν ἀφρηνῆτε λαμ-
βανέτω. — Οὐτε γὰρ τὸ
Ἦν, ἔτε τὸ Ἀει, ἔτε τὸ Πρὶν
αἰώνων, ταυτὸν ἔστι τὸ ἀφρη-
νῆτω· ἀλλ' ἔσ' ὅτι ἐν ἀν-
θρώπων ἔννοια ὀνοματοποιῶ-
σαι ἀπεδάσει, δηλοῖ τὸ ἀ-
φρηνῆτον. — Οὐκ ἔν τῳ ἁπλῶ
ἀφρηνῆτω Πατεὶ δικεῖον ἀξι-
ωμα φυλακτέον. Epist. ad
Alexandr. apud Theodo-
rit. lib. 1, cap. 4.

this

this his peculiar Character. And those of the learned and judicious Dr Payne: *If an Affirmation and Denial be not in the same Sense and Meaning, but in different; then the Contradiction vanishes, and is presently answered: — Whether this might not be applied to defend the Athanasian Creed, The Father eternal, The Son eternal, and the Holy Ghost eternal, And yet not Three Eternals, but One Eternal; — I offer to the Consideration of my more learned Brethren.* Letter from Dr P. to the Bishop of R. in Vindication of his Sermon on Trinity-Sunday, pag. 10, 11.

The Father is God, the Son is God, and the Holy Ghost is God; And yet they are not (there are not) Three Gods, but One God.] The Sense of these words, consistent with the Doctrine of Scripture, is not, either that *God* is the complex Name of a Species; or that the Father, Son, and Holy Ghost, are only different *Names* and denominations of one and the same individual intelligent Being or Person: But, that as a *Father* is Master of his own House; and a *Son and Heir* in his Father's house of his own building, is Master of the same House; and yet there is properly but *One Master*, viz. the *Father* building the House and governing it by his Son; (see in Part I, N° 264;) So, though the *Son* is in Scripture expressly stiled *God*, and both the *Son and Holy Ghost* are represented as exercising *Divine Power and Authority*, yet nevertheless (seeing all That Power and Authority is originally the Father's,) there is (properly speaking) but *One God*, viz. the *Father* governing all things by his Son and by his Spirit. Thus the Scripture always speaks; See above, in Part I, N° 1 — 17, and 340. Thus likewise the most judicious among the Antients:

If (saith Novatian) they can understand how there is nevertheless but One Lord, though Christ also be called Lord; and but One Good, though Christ also be stiled Good: they may by the same reason understand also, how there is nevertheless but One God, though Christ also be stiled God. God the Father therefore is The One God, &c. And Athanasius himself, in the place before-cited: The Father (says he) does all things, by the Word, and in (or through) the Holy Spirit: And so the Unity of the Holy Trinity is preserved: And so One God is preached in the Church; even He who is above all, and through all, and in all: Above all, as he is the Father, and Original and Fountain of all; Through all, by his Word; and in all, in [or by] his Holy Spirit.

And, among Moderns, the learned Dr Payne: "When we say, *The Father is God, the Son is God, and the Holy Ghost is God, and yet there is but One God*; If this be said in the same Sense and consideration, it will be very hard

Si non putant aliquâ ratione officii posse ei quòd *Unus Dominus* est, per illud quòd est *Dominus & Christus*; neque ei — quòd *Unus est Bonus*, per illud quòd *Bonus* sit nuncupatus & *Christus*: eâdem ratione intelligant, officii non posse ab illo quòd *Unus est Deus*, ei quòd *Deus* pronuntiatus est & *Christus*. Est ergò *Deus Pater* — *Unus Deus &c. De Trinit. c. 30 & 31.*

Ὁ γὰρ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ καὶ ἕως ἡνίκά ἐνόησεν τῆς ἁγίας τριᾶδος σώζεσθαι καὶ ἕως ἔς θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. ἐπὶ πάντων μὲν, ὡς πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων δὲ, διὰ τοῦ λόγου ἐν πᾶσι δὲ, ἐν τῷ πνεύματι τῷ ἁγίῳ. *Epist. ad Serap. I.*

" hard to get off from the contradiction of affirm-
 " ing and denying the same thing in the same
 " Sense: But if the Affirmation and Denial be
 " not in the same Sense and Meaning, but in
 " different ; then the Contradiction vanishes,
 " and is presently answered. *Letter from Dr P.*
to the Bp of R. in vindication of his Sermon on Tri-
nity-Sunday.

6.

And in this Trinity none is afore or
 after other, none is greater or less than
 another:

But the whole Three Persons are co-e-
 ternal together, and co-equal.

If these Words be understood as a description
 of *Three co-ordinate Beings*, (or else of *Three De-*
nominations only of the same Individual;) nothing
 can possibly be more directly contrary to the
 whole Scripture, to the expressions of the Li-
 turgy cited in the foregoing chapter, and to those
 passages of This very Creed, which declare that
the Father is of None, but *the Son is of the Father*,
 and *the Holy Ghost is of the Father and of the Son*.
 These words therefore, *None is afore or after*,
none is greater or less than another, &c; must of
 necessity be interpreted by the Analogy of Scrip-
 ture, and by the other expressions in the Offices
 of the Church.

None is afore or after other.] Not that Each of
 them is Self-existent, Independent, and Unorigi-

nated; For This would manifestly infer a Plurality of Gods: But that the *Second* and *Third* Persons have *Always* been with the *First*, being derived from him *before all Ages* by his ineffable Power and Will; and that there hath been *no Time*, wherein the *Father* did not act and govern all things (as he *Now* does) by *his Son* and by *his Spirit*. Of the Necessity of This Interpretation, the learned *Bishop Pearson* was not unaware; when he uses the following words: [*Which* (Priority of the *Father*) *being so generally acknowledged by the Fathers; when we read in the Athanasian Creed, in this Trinity none is afore or after other, we must understand it of the priority of Perfection or Time:*] For as to *Priority* in order of *Nature, Causality, and Original Power*, the same Learned Author in the same place declares, [*that the Son must necessarily be second unto the Father, from whom he receiveth his Origination; and the Holy Ghost unto the Son: that we cannot be thought to want a sufficient Foundation for this Priority of the first Person of the Trinity, if we look upon the numerous Testimonies of the antient Doctors of the Church, who have not stuck to call the Father the Origin, the Cause, the Author, the Root, the Fountain, and the Head of the Son: that the Son is from the Father, receiving his Subsistence by generation from him; the Father is not from the Son, as being what he is from None: that hence the Name of God taken absolutely, is often in the Scriptures spoken of the Father: that from hence He (the Father) is styled One God, The True God, The Only True God, The God and Father of our Lord Jesus Christ: and that This, as it is most true, and so fit to be believed, is also a most Necessary Truth, and therefore to be acknowledged, for the avoiding Multipli-*

cation

cation and Plurality of Gods; for if there were more than One which were from None, it could not be denied but there were more Gods than One: Person on the Creed, pag. 37, 38 and 40.]

None is greater or less than another.] For the same reason, These words also cannot possibly be understood of original supreme Authority: For on the contrary, the Scripture every where teaches, that the Father sends both the Son and Spirit, but is never sent by Either; and the Son sends the Spirit, but is never sent by him: And our Saviour himself expressly declares, that his Father is Greater than He, Joh. 14, 28; Which words are by All the Antients, and by the most Learned of Modern Divines, understood not only of the humane Nature, but also of the Divine Nature of Christ; as hath been before shown at large, Part I, No 830. The Meaning therefore of these words, (*None is greater or less than another,*) consistent with the Doctrine of Scripture, can be no other than This: That, as none is afore or after other; as the Second and Third Person are Always with the First; so are they with him also Every where: As there has been no Time, so neither is there any Place, where the Father does not act and govern all things by his Son and by his Spirit. Thus Irenæus: 'Twas well spoken (saith he) by Him who said, that the immense Father himself is measured in the Son; For the Measure of the Father, is the Son; because he does even comprehend him: There is some Ambiguity in the Words, and in their Connexion; But they seem to allude to That Text,

Et benè qui dixit, ipsum immensum Patrem in Filio mensuratum: Mensura enim Patris, Filius; quoniam & capit eum. lib. 4, cap. 8.

None knoweth the Father but the Son; and to signify, that all Revelations of God, at all Times and in all Places, are made by the Son. And Clements Alexandrinus :

There is (saith he) One Father of the Universe, and One [Logos, or] Word in the Universe, and One Holy Spirit which is one and the same Every where ; ac-

cording to that of St. Paul, 1 Cor. 12; 4, 8, 9, 10, 11. And again :

The Word (says he) penetrates every where, and beholds even the minutest actions of

Life ; according to that of the Apostle,

Christ (saith he,) is every where with those that belong to him, [ac-

cording to that of our Saviour, Matt. 18, 20;

and 28, 20;] and with those also every where,

again : According to our Doctrine (saith he,) not only the God and

Father of the Universe is Great ; For he hath communicated even of

his Greatness also, to the Only-begotten and

First-born of every Creature ; that, as he

Εἰς μὲν ὁ θεὸς ὅλων Πατὴρ· εἰς δὲ καὶ ὁ θεὸς ὅλων Λόγος· καὶ τὸ πνεῦμα τὸ ἅγιον ἐν καὶ τὸ αὐτὸ τὸ πανταχῶς. *Padag. lib. 1, cap. 6.*

Ὁ Λόγος παντὶ κεχυμένος, καὶ τὰ σμικρότατα τοῦ τοῦ βίου πράξεων ἐπιδέσσει. *Id. Strom.*

7. Heb. 4, 12. And Origen :

Ὅς μετὰ τὴν πανταχῶς περσπεφυκότων αὐτοῦ ὡς ἡδὴ καὶ μὲν τὴν ἐκ αἰδούτων αὐτὸν πανταχῶς ἐστὶ. *contr. Cels. lib. 5.*

who know him not. And

Ὁ μόνος δὲ μέγας καὶ ἡμᾶς ἐστὶν ὁ θεὸς ὅλων θεός καὶ πατὴρ μετέδωκε δὲ ἑαυτὸν καὶ τὴν μεγαλειότην τὴν μονοθεῖ καὶ πρωτογενεῖ πάσης κτίσεως ἵνα εἰκὼν αὐτοῦ τοῦ ἁγίου τοῦ ἀσώτερου θεοῦ καὶ ἐν τῇ μεγάλῃ σαφὴς τὴν εἰκόνα τὴν πατρὸς. Ὁ δὲ δίδοντ

was in other respects the Image of the Invisible God, so in respect of Greatness also he might preserve the Image of his Father; For he could not be an adequate (if I may so call it) and just Image of the Invisible God, if he did not represent him even in his Greatness also.

ἢν εἶναι σύμμετρον (ὡς ἔτι οὐκ ὁμομάτω) καὶ καλῶς εἰκόνα τοῦ ἀόρατου Θεοῦ, μὴ καὶ τοῦ μεγέθους παρῆσθαι τὴν εἰκόνα. Ibid. l. 6.

But the whole Three Persons are — co-equal.] Co-equal: Not in such a Sense, as Three co-ordinate Independent Beings are Equal to each other, or as One and the same Being under different Denominations is Equal to itself: For the First of these Senses destroys the Unity of God; and the Second introduces a total Confusion of Persons: But they are co-equal in such a Sense, as One or more Persons can be equal to Another, (from whom they derive their Being,) by a plenary communication of Power, Knowledge, Dignity, and all other communicable Attributes and Perfections. See beneath, No 7.

7.

Equal to the Father, as touching his God-head.

Equal: Not in the same Sense as Two co-ordinate Beings are Equal to each other: For then all the same things might equally be affirmed of Both: And the Son might be said to be Self-existent, as well as the Father; or to beget the Father,

Father, as truly as the Father to beget the Son; or to send the Father, as properly as the Father to send the Son: All which, to affirm, are manifest Blasphemy. But the Son is *Equal* to the Father, in such a Sense, as he which plenarily exercises Anothers power, and has received from him (in an ineffable manner) all communicable Perfections, is Equal to Him whose power he exercises; in such a Sense, as Christ is said in Scripture to be *ἰσὺ θεῷ* [or *ἰσὰ θεῷ*] *as God*, or *equal with God*; in such a Sense, as He who derives his Essence or Being from Another, can be Equal with Him from whom he derives it: In a word, the Son is *Equal* to the Father, in every such Sense, as is consistent with those fore-going Words in the Creed, *The Son is of the Father*.

And This, it is reasonable to suppose, is All that those Learned Men originally intended, (at least 'tis all that Any of their Arguments prove,) who have affirmed that the Father communicates *his whole Nature or Essence* to the Son. For, that the primary Attribute of his Essence, [the *τὸ ἀγέννητον*,] *his Self-existent Nature* should be communicated; is an exprefs contradiction in Terms: But [*δεότης*] *his Divine Power, Dominion, Dignity, Authority, and other Attributes*, (of which alone the Scripture speaks,) these can be and are (in an ineffable and incomprehensible manner) communicated to the Son.

Eusebius well expresses this Notion, when (after the manner of Scripture) he describes the Son [*σύνθερον τῆς αὐτοῦ βασιλείας*, *de ecclesiast. Theol. lib. I, c. II,*] *sitting upon the same Throne of the Kingdom with his Father*: And Clemens Alexandrinus, when he styles him [*ὁ τῷ θεῷ ὁμοῦς τῶν ὅλων ἐξισω-*

Scilicet in Protrept. ad Gentes,] equalized with the Supreme Lord of all things.

Upon which passage, the learned Bp Bull thus remarks: 'Tis worthy to be noted in the first place, that Clemens as it were in the same Breath, wherein he makes the Son equal to the Father, yet acknowledges a certain Prærogative and Preeminence of the Father over the Son, when he calls the Father

The Lord of all things: Namely, God the Father is peculiarly stiled The Lord of all things, because He is the Cause and Original not only of all Creatures, but also even of the Son himself, though in a different manner.--- Saving therefore this Prærogative of the Father, by which he is the Father and Original of all Being; Clemens teaches, that the Son is equal with him.

And again: He is therefore (says the same learned Prelate) equal with him in all things, excepting only that he derives his Being from the Father.

Apprimè autem notandum est, Clementem eodem quasi Spiritu, quo Filium Patri æqualem statuit, ἐξοχῆν tamen quandam & Prærogativam Patris præ Filio agnoscere, dum Patrem appellat Univerſorum Dominum. Scilicet Deus Pater διακρίτως dicitur Dominus Univerſorum, quia causa est & origo non modò creaturarum omnium, sed & ipsius Filii sui, diversa licet ratione. — Salvâ igitur hâc Patris Prærogativâ, quâ Pater est & origo τῷ ὄντι, entis universi; docet Clemens Filium ipsi æqualem esse. Defens. Sect. 4, cap. 2, § 4.

Proinde ipsi per omnia, (si id tantum demas, quòd a Patre sit,) æqualem esse. Defens. Sect. 2, cap. 3, § 4.

Thus

Thus have I endeavoured to explain intelligibly this very difficult Creed : understanding several of the expressions therein contained, (to use the Words of a † pious and learned Prelate,) *not perhaps as most men do; but I understand them as they Can be true, and as they can very fairly signify, and as they agree with the Word of God and right Reason.* If any One shall here object, that probably the Sense I have now given, does not express the intention of the Compiler : I answer, that it is not easie to know certainly what was the Intention of an unknown Author, who lived in those dark Ages, the 7th or 8th Century : That, if it was never so certainly known, yet all sincere Christians are bound to interpret every *humane* Composition according to the Rule laid down in the 6th, the 8th, the 20th, and the 21st of the XXXIX Articles, and not according to what they may imagine was the intention of any *uninspired* Author : That even some of the Articles of the Church, (as That concerning Predestination, and That concerning Original Sin,) which are of greater humane Authority than the Composition of any private unknown Author, are by most men understood at this day, (the Doctrine of Scripture so requiring,) in a Sense which it is not very certain the Compilers originally intended : Lastly, that there is an Article even in the Apostles Creed it self, (*viz.* That of *Christs Descent into Hell*;) which All men Now understand in a Sense wholly different from That which in all probability was meant by those who added it to the Creed in the Fourth Century,

tury, but which is more agreeable to the true meaning of those Texts of Scripture upon which the Article was founded.

The learned *Bp Pearson*, upon This Subject, thus discourseth very excellently : *I observe (saith he) that whatsoever is delivered in the Creed, we Therefore believe because it is contained in the Scriptures : and consequently must SO believe it, as it is contained there. Whence All this Exposition of the Whole, is nothing else but an illustration and proof of every particular part of the Creed by such Scriptures as deliver the same, according to the True Interpretation of them. — Now these words, as they lie in the Creed, He descended into Hell, [and the same must be understood of every other unscriptural expression,] are no where formally and expressly delivered in the Scriptures ; nor can we find any one place, in which the Holy Ghost hath said in express and plain terms, that Christ, as he died and was buried, so he descended into Hell. Wherefore being these words of the Creed are not formally expressed in the Scripture, our enquiry must be in what Scriptures they are contained virtually ; that is, where the Holy Ghost doth deliver the same doctrine, in what words soever, which is contained and to be understood in This expression, He descended into Hell.*

And the Learned *Dr Cudworth*, upon a like occasion : *As for That Creed (saith he) commonly called Athanasian, which was written a long time after by some other hand : Since at first it derived all its Authority, either from the Name of Athanasius to which it was entitled, or else because it was supposed to be an Epitome and Abridgment of his Doctrine ; This (as we conceive) is therefore to be interpreted according to the Tenour of that doctrine,*

con-

contained in the genuine Writings of Athanasius: [It should rather have been said, according to the Honour of Scripture.] Cudworth's System, pag. 620.

And the ingenious Author of the *Paraphrase on the Book of Common-Prayer*: Nothing (saith he, in the place before-cited,) is more evident, than that those who added the Descent into Hell to those Creeds which have Christs Burial in them, meant such a Descent as is with the justest reason now exploded: And yet both Churchmen and Dissenters do receive and subscribe this [the Apostles] Creed. But in what Sense? Not as 'twas intended certainly; but in a Sense that the Words will bear notwithstanding. If they can vindicate this practice with respect to the Apostles Creed, they may much more easily do the same with respect to ——— that Creed which is attributed to St Athanasius. Benner's Paraphr. p. 292.

Nevertheless, after all that can be said either by way of *Apology* for, or *Explication* of, this Creed; it cannot be denied to be a matter worthy of the most serious consideration of the Governors of the Church, whether it would not be more advantageous to the *True Interest* of *Christian Religion* (the Thing of the greatest importance in the World,) to retain only those more indisputable Forms and Professions of Faith, which were received unanimously in the Primitive Church, and which (without affording Matter for Controversy) confessedly contain all that is explicitly necessary, to the *Baptism*, *Ab-solution*, and *Salvation* of a Christian. This, I say, is a Matter of such a Nature, as (with all due Submission) seems well to deserve the most serious and

and deliberate consideration of the Governours of the Church: And That, for the following reasons.

1st, Because This Creed under the Name of *Athanasius*, is confessed by all men not to be the genuine Work of Him whose Name it bears, but the Composition of an uncertain obscure Author, written (not certainly known whether) in greek or latin, in one of the darkest and most ignorant Ages of the Church; having never appeared, (as the learned *Dr Cave* informs us in his *Historia Literaria*, pag. 146,) till about the year 800, (above 300 years after the death of *Athanasius*,) nor been received in the Church till so very late as about the year 1000. Which is too great a Diminution of that Authority, which publick Professions of Faith ought to have in the Church.

2^{ly}, Because it is so worded, as that many of the common People cannot but be too apt to understand it in a Sense favouring either *Sabellianism* or *Tritheism*; viz. either that the *Three Persons* are merely different Denominations of the same Individual, or that they are *Three absolutely co-ordinate Beings*; Neither of which, is consistent with the Doctrine of Scripture, seeing the One takes away the very Being of the Son and Holy Spirit, and the Other introduces manifestly a Plurality of Gods.

3^{ly}, Because there are in it many Phrases, which, being much harder to understand and explain, than any expressions in the Scripture it self; may seem to give Unbelievers a needless Advantage of objecting against Religion; and among Believers themselves, (especially as the Words sound in English,) cannot but to the
Vulgar

Vulgar have too much the appearance of Contradictions, and afford too much occasion to the Romanists to urge the Belief of real Contradictions; and sometimes (especially the damnatory Clauses) have given Offence to the piouslest and most learned Men, insomuch as to have been the principal Reason particularly of Mr *Chillingworth's* refusing to subscribe the 39 Articles, who was one of the brightest Ornaments and ablest Defenders the Protestant Cause ever had. Now That which to Some of the best and ablest men that ever lived in the Christian Church, hath appeared wholly *unjustifiable*; to very Many, *suspicious*; and to All, *unnecessary*; (For That which was not at all in the Christian Church for the first 800 years, tis evident cannot be necessary Now; and That which Now is necessary neither to the Baptism of Infants nor Adult persons, nor to the Absolution of the Sick and Penitent, tis plain cannot be absolutely necessary at all;) must needs be acknowledged to deserve the most serious consideration of those in Power, whether it had not better be quite omitted.

4ly, Because the Preface to the *Book of Common Prayer* it self declares, that *the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions and alterations, such Changes should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient.* Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty

con-

considerations Her thereunto moving, hath yielded to make such Alterations in some particulars, as in their respective times were thought convenient.

3dly, Because, the Scripture itself, given by inspiration of God, being sufficient both for instruction in True Doctrine, and for reproof and correction of what is false, 2 Tim. 3, 16; the Primitive and purest Church was originally very cautious how they multiplyed Creeds; As appears from the manner in which almost all the Writers before the Council of Nice, set down the Substance of the antient Baptismal Creed; styling it the invariable Rule of Faith, from which no man might diminish any thing,

nor add any thing to it: And after the Council of Nice, the general Council of Ephesus, which is received at This day, forbad, under the Penalty of an Anathema, any other Creed after That of Nice, to be proposed by any one, or received in the Church: In which prohibition they were followed by some later Councils; And even to This day, (as was before observed,) no other Creed, than the Apostles Creed itself, hath been received into the office of Baptism either of Infants or A-

Actio VI, Concilii.
"Οςθ ὁ συνόδου καὶ ὁ πί-
σεως.

Τύτων πάντων ἀναγνω-
δίσαν, ἔειπεν ἡ ἀγία σύ-
νοδος, ἐτέρων πρίσιν μηδενὶ
ἔκκειναι προσφέρειν, ἢ γυν συ-
γράφειν, ἢ σωσιδέναι, ὅθεν
ἢ οὐκ ἔχουσιν ὅθεν ἢ ἀγί-
ων πατέρων ἢ ἐν τῇ Νι-
καίᾳ συνελθόντων σὺν ἀ-
γίᾳ πνεύματι. Τὸς ὅ τοι-
μῶστας ἢ σωσιδέναι πρίσιν
ἐτέρων, ἢ γυν προκομίζον
ἢ προσφέρειν πῶς ἐδέχοντο
ἐπιστρέφειν εἰς ἐπίγνωσιν τῆ
ἀληθείας ἢ καὶ ἑλληνισμῷ ἢ
καὶ ἰουδαϊσμῷ ἢ καὶ αἰρέσεως
ἰσχυροποιῶν, τέτυκται, οἱ μὲν οὖν
ἐν ἐπισκοποῖς ἢ κληρικοῖς, ἰσχυ-
ροποιεῖται, τὸς ἐπισκόπους τῆ

G g

ἐπι-

dult persons, or into the Office at the Visitation of the Sick.

ἐπισκοπῆς, καὶ τῶν κληρικῶν
τῶν κλήρου, οἱ δὲ λαϊκοὶ εἶεν,
ἀναδεμασίξει.

Lastly; Because when, upon a Design which had been before concerted by the late most Reverend Arch-Bishop *Sancroft*, of reviewing, enlarging, and correcting our Liturgy, (according to the Directions given in the Passage now-cited out of the Preface to the Book of Common-Prayer ;) a Commission was issued out under the Great Seal of England, in the year 1689; to a large number of Bishops and other eminent Divines, to meet together and to consider of these Matters; (*A Set of Men*, says a most learned and

† Bishop of Lincoln
Speech in the House
of Lords, March 17,
1709—10.

excellent † Prelate now living,
than which This Church was never,
at any one Time, blessed with ei-
ther Wiser or Better, since it was
a Church; And a Design, which

I am perswaded would have been for the Interest and Peace of our Church and State, had it been accomplished :) In This Commission nothing was more unanimously agreed upon, than that the Use of the Creed, commonly called *The Creed of St Athanasius*, should no longer be imposed. Nor was it Then a New proposal, but had been long before the opinion of as learned and religious men, as ever lived in the Church. As appears from the following Expressions of Bp Taylor : *Let nothing (says he) be taught as simply necessary to be believed, but what is evidently and plainly set down in the Holy Scriptures : For he that calls a proposition necessary, which the Apostles did not declare to be so, or which they did not teach to all Christians learned and unlearned; is gone beyond his proportions : For every thing is to be kept in that order,*

where

where God has placed it: There is a Classis of Necessary Articles, and that is the Apostles Creed, which Tertullian calls [regulam fidei] the Rule of Faith; and according to this, we must teach Necessities: But what comes after This, is not so necessary; and he that puts upon his own Doctrines a Weight equal to this of the Apostles declaration, either must have an Apostolical Authority, and an Apostolical Infallibility, or else he transgresses the proportion of Faith, and becomes a false Apostle. — The Catholick Church hath been too much, and too soon divided: — We are only fallen out about That, of which if we had been ignorant, we had not been much the worse; But in things simply necessary, God hath preserved us still unbroken; All Nations, and all Ages recite the [Apostles] Creed, and all pray the Lords Prayer, and all pretend to walk by the Rule of the Commandments: Second Visitation-Sermon Tit. 2, 7. Again: Which [viz. the Apostles] Creed, saith he, unless it had contained all the entire object of Faith, and the Foundation of religion; it cannot be imagined to what purpose it should serve: And that it was so esteemed by the whole Church of God in all Ages, appears in This, that since Faith is a necessary predisposition to Baptism in all persons capable of the use of reason, all Catechumens in the Latin Church coming to Baptism were interrogated concerning their Faith, and gave satisfaction, in the recitation of this Creed: And in the East they professed exactly the same Faith. — This was that [ἡ ἐκκλησία τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ ἡ ἐκκλησία τοῦ θεοῦ τοῦ πατρὸς τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ] right and unblamable Faith, which the Holy Catholick and Apostolick Church of God preaches, and which can in no wise receive any innovation. — Now since the Apostles and Apostolical Men and Churches, in these their Symbols,

did recite particular Articles to a considerable Number; and were so minute in their recitation, as to descend to Circumstances; it is more than probable, that they omitted Nothing of Necessity; and that these Articles are not general Principles, in the bosom of which many more Articles equally necessary to be believed explicitly, and more particular, are infolded; but that it is as minute an explication of those [prima credibilia] Fundamentals I before reckoned, as is necessary to Salvation. — But if This was sufficient to bring men to Heaven Then, why not Now? If the Apostles admitted all to their Communion, that believed this Creed; why shall We exclude Any, that preserve the same entire? Why is not our Faith of these Articles of as much Efficacy for bringing us to Heaven, as it was in the Churches Apostolical, who had guides more infallible, that might without Error have taught them Superstructures enough, if they had been necessary? And so They did: But that they did not insert them into the Creed, when they might have done it with as much certainty as these [the rest of the] Articles; makes it clear to my understanding, that other things were not necessary, but these were; that whatever profit and advantages might come from other Articles, yet These were sufficient; and however certain persons might accidentally be obliged to believe much more, yet This was the one and only Foundation of Faith upon which All persons were to build their Hopes of Heaven. — Neither are we obliged to make these Articles more particular and minute, than the [Apostles] Creed. — For although whatsoever is certainly deduced from any of these Articles made already so explicit, is as certainly true, and as much to be believed as the Article itself; because [ex veris possunt non nisi vera sequi] from Truth, nothing but Truth can follow: yet, because it

is not certain that our deductions from them are certain; and what One calls evident, is so obscure to Another, that he believes it is false; it is the best and only safe course, to rest in that explication the Apostles have made.—— For no Age can, by declaring any point, make That be an Article of Faith, which was not so in all ages of Christianity before such declaration: Libert. of Proph. Sect. I, § 7, 10, 11, 12. Again! If it were considered (saith he) concerning Athanasius's Creed, how many people understand it not, how contrary to natural reason it seems, how little the Scripture says of those curiosities of Explication, and how Tradition was not clear on his side for the Article itself, much less for those forms and minuties; —— it had not been amiss if the final judgment had been left to Jesus Christ: —— And indeed to Me it seems very hard, to put Uncharitableness into the Creed, and so to make it become as an Article of Faith: Sect. II, § 36. And again, speaking even of the Nicene Creed itself; Some wise persons (saith he) consider it in all circumstances, and think the Church had been more happy, if she had not been in some sense constrained to alter the simplicity of her Faith, and make it more curious and articulate, so much that he had need be a subtle man to understand the very Words of the New Determinations.—— It is another consideration, whether or no it might not have been better determined, if with more Simplicity; and another yet, whether or no, since many of the Bishops who did believe this thing, yet did not like the nicety and curiosity of expressing it, it had not been more agreeable to the Practice of the Apostles to have made a determination of the Article by way of Exposition of the Apostles Creed,—— and not to have enlarged the Creed with it: For since it was an Explication of an Article of the Creed of the Apostles, as Sermons are of places of Scripture; it was thought by some, that Scripture might

with good profit and great Truth be expounded, and yet the Expositions not be put into the Canon or go for Scripture, but That left still in the naked original Simplicity: ——— If the Nicene Fathers had done so too, possibly the Church would never have repented it. Sect. II, § 25, 27.

8.

The Litan-
y.

O God the Father of Heaven, have mercy upon us miserable Sinners.

O God the Son, Redeemer of the World, have mercy upon us miserable Sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable Sinners.

O Holy, Blessed, and Glorious Trinity, three persons, and One God, have mercy upon us miserable Sinners.

O God the Father of Heaven, have mercy upon us miserable Sinners.] Forgiving our Sins, and bestowing all Blessings upon us, by thy absolute and supreme Authority, as Father and Governour of the Universe; and out of thy infinite Goodness and Compassion, through the Mediation and Intercession of thy Son Jesus Christ our Lord.

O God the Son, Redeemer of the World, have mercy upon us miserable Sinners.] Applying to us the Redemption purchased by thy Blood, and procuring us Pardon of our Sins, and all other Blessings, through thy meritorious Intercession and Mediation on our behalf. O

O God the Holy Ghost, proceeding from (both by Derivation of Being, and by being continually Sent forth from) the Father and the Son, have mercy upon us miserable Sinners.] Sanctifying our Hearts; comforting us with thy perpetual Assistance and Fellowship; and conferring all Spiritual Gifts and Graces upon us, according to the Will and good Pleasure of our Heavenly Father, through Christ our Saviour.

Three Persons, and One God.] Not One compound Being, constituted or made up of Three Parts: Not One Species, consisting of Three co-ordinate Individuals: Not One Person, considered only under Three different Denominations. For the first of these Notions, is repugnant to the Simplicity and Perfection of the Divine Nature: The second, entirely destroys the Unity of God: The third, either wholly takes away the very Being of the Son and Holy Spirit, or at least introduces such a total Confusion of Persons, that the Father might as truly have been said to be incarnate, as the Son; and the Holy Ghost to be our Creator and Redeemer, as properly as our Sanctifier; and the Father to have been sent by either of Them, as They by Him: All which, are absolutely contrary to the Doctrine of Scripture, and to the whole Oeconomy of the Gospel. But the Meaning of these Words, [Three Persons and yet but One God,] understood consistently, must be; that the Power and Divine Authority of each of the three Persons in their several Operations, being distinctly acknowledged; there is yet nevertheless but One God, or One Supreme unoriginated independent absolute Governour of all things, viz. God the Father Almighty governing all things by his Son and by his Spirit.

It is absolutely necessary (saith Dionysius Roma-

nis cited by Athanasius,) that the Holy Trinity should be as it were recapitulated into One Head, and terminate in the One God of the Universe, even in Him who is Supreme over all. For it is the Doctrine of the vain and foolish Marcion, to divide the Monarchy of the Universe into Three [Supreme] Heads: Which is a wicked Notion, and not the Doctrine of the true Disciples of Christ, or of those who follow our Saviours instructions.

And Athanasius himself: The Trinity (saith he) is always perfect; and in the Three persons there is One Divinity, [viz. That of the Father:]

And so there is preached in the Church One God, even the Father of the Word.

And again: As Now, so Always was the Trinity; and in it, the Father, the Son and the Holy Ghost; And (yet) One God, the Father, who is above all, and through all, and in all, blessed for ever, Amen.

Ἦδὴ καὶ τὸν θεὸν τεῖναι εἰς ἓνα, ὡς εἰς κορυφὴν τινα, καὶ διὸν ἡμεῖς ὅλων, καὶ Παντοκράτορος. λέγω, συγκεφαλαιῶσθαι τε καὶ συνάγειν πάντα ἀνδρῶν. Μαρκίωνος καὶ τοῦ μεταυφροσύνης διδάγμα, εἰς τρεῖς ἀρχάς καὶ μοναρχίας τομῶν καὶ διαίρεσιν παιδεύματα ὃν διαβολικὸν ἐχὼν καὶ ἡμεῖς ὅντως μαθηταὶ τοῦ Χριστοῦ, καὶ ἡμεῖς ἀεισκορμῶν τοῖς τοῦ σωτῆρος μαθήμασιν. *Apud Athanas. Epist. de Synod. Nican.*

Αὐτὸς τελεῖα ἐστὶ [τεῖας,] καὶ ἐν τεῖας μία θεότης γινώσκειται καὶ ἔσται ἐν τῇ ἐκκλησίᾳ εἰς δεξιὰς κηρύσσειται, ὁ τοῦ λόγου Πατὴρ. *Ad Epictet. Episc. Corinth.*

Ὡς νῦν ὄντων, ἔσται ἀπὸ νῦν καὶ ὄντων ἡ τεῖας, καὶ ἐν αὐτῇ πατρὶς καὶ υἱὸς καὶ ἅγιον πνεῦμα: καὶ εἰς δεξιὰς ὁ πατὴρ, ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάντων ὅς ὄντων εὐλογοῦντες εἰς τὰς αἰῶνας, Ἀμήν. *Epist. ad Setap. I.*

And

And again, in the place before-cited: *The Father does all things, by the Word, and in the Holy Spirit: And so the Unity of the Holy Trinity is preserved: And so One God is preached in the Church; even He who is over all, and through all, and in all: Over all, as he is the Father and Original and Fountain of all; Through all, by his Word; and In all, in [or by] his Holy Spirit.*

And again: *There is but One Divinity, which is also in the Word: and One God, which is the Father; existing of Himself, as being Over All; and manifesting himself in the Son, as being Through All; and in the Spirit, as working In All through the Son and by the Spirit.*

And again: *When all things (saith he) are done By God, Through Christ, In the Holy Spirit; I see the undivided Operation of the Father, the Son, and the Holy Spirit: Yet do I not therefore so confound together, him by*

Ὁ γὰρ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ καὶ ὕτως ἡ ἐνότης τῆς ἁγίας τριάδος σώζεται καὶ ὕτως εἰς θεὸς ἐν τῇ ἐκκλησίᾳ κηρύσσεται, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πασίν· ἐπὶ πάντων μὲν, ὡς πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων δέ, διὰ τοῦ λόγου ἐν πασίν δέ, ἐν τῷ πνεύματι τῷ ἁγίῳ. *Epist. ad Serap. I.*

Ἐν γὰρ αὐτῷ θεότης, ὁ περ ὅτι καὶ ἐν τῷ λόγῳ καὶ εἰς θεὸς, ὁ πατὴρ ἐφ' ἑαυτῷ ὢν, καὶ τὸ Ἐπὶ πάντων ὢν καὶ ἐν τῷ ᾧ δὲ φαινόμενος, καὶ τὸ διὰ πάντων διήκων καὶ ἐν τῷ πνεύματι δέ, καὶ τὸ Ἐν ᾧ πᾶσι διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργῶν. *contr. Arianos Orat. 3.*

Ὅταν δὲ τὰ πάντα ἐνεργῇται ὑπὸ τοῦ Θεοῦ διὰ χειρὸς ἐν ἁγίῳ πνεύματι, ἀχώρισον ὁρῶ ἐνεργεῖαν τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· ἀλλ' ἐὰν διὰ τοῦτο συμπλέξας τὸ Ἐξ ἑ, καὶ δι' ἑ, καὶ Ἐν ᾧ, βιάζομαι τιτὼ τριάδα μονάδα.

whom, and him through whom, and him in whom All is worked, as to be forced to run the Three Persons into One. For, [as he adds in another place,] the FATHER himself, through the Word, and in [or by] the Spirit, worketh and giveth all things.

And Nazianzen: In my Opinion (saith he) the Unity of God will be preserved, if, without any Composition or Mixture [of the Three persons,] both the Son and the Holy Spirit be referred to which Words, the learned Bishop Bull adds the following remark. *Cæsarius* [the Brother of Nazianzen,] in his first Dialogue, says that Moses uses this expression, The Lord thy God is One Lord; to lead us to the Knowledge of God, and that the Universe is under the Government of One Supreme Principle. Which One Principle (adds the learned Bishop,) is the Father; from whom the Son and Holy Spirit derive their original.

ὁ αὐτὸς ποιῶν. contra Sabell. Ἄυτὸς γὰρ ὁ πατήρ, διὰ τοῦ λόγου, ἐν τῷ πνεύματι, ἐνεργεῖ καὶ δίδωσι τὰ πάντα. Epist. ad Serap. 1.

Τησῖτο δ' ἄν, ὡς ἐμὲ λόγου, ἔς μὲν Θεοῦ, εἰς ἑν αἰτιον καὶ ἡ καὶ ἁγίου πνεύματος ἀναστροφῶν· ἐσωσθε μὲν, ἐδὲ σωματικῶν. Orat. 29.

the One Cause. Upon

Cæsarius in Dialogo primo, Mosen scripsisse dicit, Dominus Deus tuus, Dominus Unus est; ut ad μοναρχίαν & θεογνωσίαν, hoc est, unici Principii professionem, Deique notitiam nos eveheret. Quod quidem Principium Unicum, Pater est; ex quo Filius & Spiritus Sanctus originem habent. Defens. Sect. 4, cap. 4, § 7.

And

And the judicious Dr Payne : *The School-men* (saith he) *misd this plain Notion*, [viz. of One God, the Father ; with an only-begotten Son, and a Divine Spirit ;] *whilst they ——— run into a Labyrinth of Subtilties and Difficulties, about Ones being Three, and Three One ; and weave an artificial cloudy Net-work of thin but dark Cobwebs, such as Real Universals, Substantial Modes, Subsistent Relations, Unsubsistent Existencies, Concrete personal Properties, &c. that through it One Being may look and appear as Three, and yet be One ; And to avoid the objection of Three Gods, (which they need not have been puzzled with, if they had hit right upon That [Notion] of One according to Scripture and Antiquity,) they make Three distinct Subsistencies, and but one distinct Subsistent ; three opposite Modes and Relations, and but one Subject of them ; three divine Persons, and but one divine Being ; three Somewhats, and but one Thing. My Hearty Zeal and Concern (concludes that Pious and Learned Writer) for the Honour of Cristianity, and my deep Regret to see its Faith thus mangled and perverted, and my Pity to see so many groping for the Light at Noon-day, and looking so carefully for what they have in their Hands ; has made me venture to show That which I wonder I did not always see ; and I hope Others may do the same. Letter from Dr P. to the Bp of R. in Vindication of his Sermon on Trinity-Sunday, Post-script pag. 28.*

It cannot here be denied, but that as in the case of the † Discipline of the Church, so also in the Composition of Publick Prayers, it were much to be wished that the most ancient Forms might always be preferred ; and that particularly in This part of the Liturgy, (as Care has

† See the Communion on the first day of Lent.

al-

already been taken in almost all other parts of it;) for the avoiding all doubtful and confused Notions, for preventing Misunderstandings of hard Phrases among the Vulgar, and for more perfect unexceptionableness in Expressions wherein All are to joyn; that natural Simplicity which (after the Example of Scripture) was used in the primitive Church, (so far as appears in the Remains of those Times,) of directing solemn publick Prayers uniformly to the Person of the Father, in the Name and through the Mediation of the Son, by the Assistance and under the Direction and Influence of the Holy Spirit, (*praying in the Holy Ghost*, as the Apostle expresses it, *Jude 20*,) had been constantly retained; rather than that Forms composed in the later and disputaceous Ages of the Church, should have been introduced. Many of the most eminent of the first Reformers, were of that Opinion; and the most considerate Persons in all times, who have been disposed to prefer Peace and Charity in the Church of God before other considerations, have in this matter agreed with them.

Mr Hales, in his Excellent and unanswerable *Traкт concerning Schism*, has shown; *That*, were all publick Forms of Service so framed, as that they admitted of no particular private Opinions, but contained only such things in which all Christians do agree; schisms upon matters of Opinion, would utterly vanish: *That*, if we considered of all the Liturgies that are or ever have been, and removed from them whatsoever is offensive to any; the Event would be, that the publick Service and Honour of God would no ways suffer: *That*, to fill publick Forms with private Opinions upon which men differ, is the most effectual way

way to perpetuate Schisms unto the Worlds end: *That*, putting things unnecessary into the Service of the Church, was the first Beginning of all Superstition; and when Scruples of Conscience began to be made or pretended, then Schisms began to break in: *Lastly, that* Prayer, Confession, Thanksgiving, Reading of Scriptures, Exposition of Scripture, and Administration of Sacraments in the plainest and simplest manner; are matter sufficient to compose a publick Form of Service, though nothing of private opinion be interposed therein: *Pag.* 216, 217.

And the judicious Dr Bradford (in one of his printed Letters) declares in the following Words: *I always did, and always shall heartily wish, and, if it were in my Power, I should endeavour that all the Liturgies of the Church were reduced to as great a Simplicity and Plainness as might be.*

And the ingenious Author of the *History of Montanism*, in his *Praemonition* to the Considerations on Mr W's *Historical Preface*, makes no Scruple to approve the same Declaration. *pag.* 18.

In the mean time it cannot but behove all serious Persons, who are solicitous that their Prayers may not be mere words, but that their Hearts and Understandings may go along with their Mouths; to take all modern Forms and vulgar Expressions, and every Human Composition, in such Sense only, as, after sincere and diligent study of the Scriptures, shall appear most agreeable to the Analogy of *That Only Rule of Faith*, and to the Design of the Gospel-Oeconomy.

9.

The general
Thanksgiving.

— Jesus Christ our Lord ; to whom
with Thee and the Holy Ghost be all
Honour and Glory world without end.
[*And the same in other places.*]

How This is to be understood, see above in
This Chapter, N^o 1 & 3.

10.

Coll. on
1st Sunday
in Advent.

— Through him who liveth and
reigneth with Thee and the Holy Ghost,
now and ever. [*And the same, in other places.*]

This must be understood, not so as to destroy
the Monarchy of the Universe, or the Supre-
macy of the Person of the Father ; but that the
Son and Holy Spirit do in all things exercise the
Power, and accomplish the Will of the Father,
in the Administration both of the Government
of the World in general, and in particular of the
Church of God: As hath been before at large
explained.

11.

Coll. on
3d Sunday
in Advent.

— who livest and † reignest with the
Father

Father and the Holy Ghost, ever * One God, world without end. [*And the like expressions in other places.*]

The Sense of these Words, consistent with the Doctrine of Scripture and with the Expressions of the Liturgy cited in the foregoing chapter, must be; *Who, by and together with the Holy Spirit of God, so ruleth the Church according to the Will of the Father, that the Unity and Supremacy of God, who by his Son and Spirit thus governs all things, may ever remain inviolate.*

† See above in this Chapter, N^o 10.

* See above in this Chapter, N^o 3, 5, and 8.

12.

— through the merits of Christ Jesus our Saviour, who liveth and † reigneth with Thee, in the Unity of the same Spirit, * One God, world without end.

Coll. on Whitfund. and in some others.

The Meaning of these words is expressed more clearly and distinctly in one of the Collects in the Communion-Service, as follows; — *Through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.*

† See above in this chapter, N^o 10.

* See above in this chapter, N^o 3, 5 and 8.

13.

Cell. on
Trin. Sun-
day.

— to acknowledge the † Glory of the
* eternal Trinity, and — to ‡ worship
the Unity, — who liveth and reignest
|| One God, world without end.

† See above in this chapter, N^o 1 & 8.

* See above in this chapter, N^o 5 & 6.

‡ See above in this chapter, N^o 3 & 8.

|| See above in this chapter, N^o 5 & 8.

14.

Nicene
Creed.

† Very God, of very God ; * begot-
ten, not made, being ‡ of one Substance
with the Father.

† See above in this chapter, N^o 4 & 6 & 7.

* Deriving his Being from the Father in a
singular, ineffable, and incomprehensible man-
ner ; so that no man can presume to say of Him,
as they do of the Creature, that he was (ἐξ οὐ-
κέντα γενόμενον) *made out of Nothing*, or (ὡς ποτε
ἦν, ἐκ οὐκ ἦν) *that there was a Time when he was not*.

‡ The word ὁμοούσιος, which we translate *of One
Substance with the Father*, is a Word not found in
Scripture ; of great Ambiguity ; and much harder
to explain intelligibly, than any of the Ex-
pres-

pressions which we meet with in Holy Writ. For if it be understood to signify (as the Schoolmen generally understand it) *one Individual Substance*, This will be properly [not *μία ὕστα*, but *μία ὑπόστασις*; not *ἑμοῦσι*, but *μονοῦσι* or *ἑμοῦ πρὸς αὐτῷ*,] *One Subsistence* or *One Person* only: Which can scarce intelligibly be distinguished from the Notion of *Sabellius* and *Marcellus*, or That for which *Paul* of *Samosat* was condemned at the Synod of *Antioch*. But if, on the other side, it be understood to signify *one Substance*, not *individually*, but *specifically*; (which is the more proper and natural Signification of the word, *ἑμοῦσι*; and in which Sense it was understood by Many, both at and after the time of the Council of *Nice*;) This will be manifest Polytheism, or Plurality of Gods, by introducing more than One Self-existent Substance. Again, if the word be understood otherwise, as signifying [not, *one Substance*, but] *one Essence*; in That sense also, strictly and metaphysically taken, 'tis plain it cannot be True: For a Person who is *not Self-existent*, cannot, without a manifest Contradiction, be said, strictly and properly, and in the metaphysical sense of the Phrase, to be *of the same Essence* with a Person who is *Self-existent*, and of whose Essence That Self-existence must of necessity be a principal Character. It remains therefore, that the word *ἑμοῦσι*, [of the same Substance or Essence with the Father,] be interpreted according to the plainer and less metaphysical Expressions and Notions of Scripture; that the Son is *The Image of the Invisible God*; that he is the *Brightrness of His Glory*, and the express Image of His Person; that he is *His Son*, and his *only-begotten Son*; having been *with Him* from the Beginning, and having had

Hh Glory

Glory with him before the world was; deriving his Being from him, in an incomprehensible and unspeakable (because not revealed) manner; being the *Word of God*, and Himself (by ineffable Communication of Divine Powers and Dignity) *God: God*, not Self-existent, (for That is manifestly both a Contradiction in itself, and repugnant to Scripture,) but *God* in every sense, in which Divinity can be derived from Him which is Unbegotten, to Him which is Begotten.

Alexander Bishop of Alexandria, thus expresses himself upon This Subject: *We believe also in the only-begotten Son of God, begotten not from Nothing, but from the really existing Father; not, after the manner of the production of Bodies one from another, by division, efflux, or emanation of Parts, as Sabellius and Valentinus imagined; but in an unspeakable and inexpressible manner; according to that of the Prophet, (which we mentioned before,) Who shall declare his Generation? the Manner how he received his Subsistence, being inscrutable to all Creatures. — Him we believe to be unchangeable and unalterable,*

Τὸν υἱὸν τοῦ Θεοῦ ἃ μονογενῆς,
 γεννηθέντα ἐκ ἐκ τοῦ μη ὄντος,
 ἀλλ' ἐκ τοῦ ὄντος πατρὸς·
 οὐ καὶ τὰς ἡρώσων ὁμοι-
 ότητας, ταῖς τομαῖς ἢ ταῖς ἐν
 διαίρεσιν ἀπὸ τοῦ πατρὸς, ὡς περ
 Σεβελλίου καὶ Βαλεντίνου δο-
 κεῖ· ἀλλ' ἀρρήτως καὶ ἀνεκδι-
 ηγήτως, καὶ ἃ ἐπὶ πάντα (ὡς
 ἀνωτέρω παρεθήκαμεν) τιλὼ
 ἡμεῖς αὐτὸς τίς διηγήσειται;
 ἃ ὑποστάσεως αὐτὸς πάση τῇ
 γεννήσει φύσει ἀπεκρίσται τυ-
 χανέσης — ἀτρεπὸν τοῦ-
 του καὶ ἀναλλοιώσιον ὡς ἃ πα-
 τέρας ἀπερσάει καὶ τέλειον,
 υἱὸν τε ἐμφερῆ πᾶσι πατρὶ με-
 μαθήκαμεν, μόνον πᾶσι ἀληθι-
 νῶν λεγόμενον ὁμῶς — ὡς
 αὐτὸς ἐπαύειν ὁ κύριος, ὁ
 πατήρ μου, λέγων, μείζων μου
 οὐκ ἔστιν — ἀλλ' ἐδ' ὅτι οὐκ ἀν-
 δρώπων ἔγνω ὁνομασποῦ-
 σαι

as is the Father; all-sufficient, and perfect; a Son like unto the Father, excepting only that he is not Self-existent, as our Lord himself hath taught us, saying, My Father is Greater than I: — For no Words or Epithets which the Mind of Man can invent, are equivalent to that of being Self-existent.

And the learned Eusebius, one of the ablest Men that were present at the Council of Nice: When This Creed (saith he) was proposed in the Council, I did not pass it over without first carefully inquiring in what sense they used the Phrases, of the Substance of the Father, and of one Substance with the Father. Upon which there arose much debate, to determine the signification of the Words. And first, as to that Phrase, of the Substance of the Father; they confessed that they thereby intended only to declare, that the Son was Of the Father, but not as a Part of the Father, nor that he was Part of the Fathers Substance. In This Sense therefore, agreeing to the Thing, I

σαι παρὰ δόσει, δηλοῖ τὸ ἀγένητον. Epist. ad Alexandr. apud Theodorit. l. 1, c. 4.

Ταύτης τῆ γενομένης ὑπὸ αὐτοῦ ὑπαγορευθείσης, ὅπως ἐρησιαι αὐτοῖς τὸ ἐκ τῆ οὐσίας τοῦ πατρὸς, καὶ τὸ πρὸς πατρὶ οὐμοσίον, ἐκ ἀνεξέταστον αὐτοῖς καὶ ἀλλοιπρόν, ἐπερὶ τῆς τοιαύτης καὶ ἀποκρίσεως ἐντεῦθεν ἀνεκινῶντο, ἐβασανίζοντε ὁ λόγος τῆ διαδοχῆς τῆς οὐσίας ὡς κολλήσῃτο πρὸς αὐτὴν, δηλωσάντων εἶναι, ὅτι ἐκ αὐτοῦ τοῦ πατρὸς εἶναι, καὶ μὴ ὡς μέρος ὑπαρῆκεν τοῦ πατρὸς, — καὶ μὴ μέρος τῆ οὐσίας αὐτοῦ τοιοῦτον διότι τῆς αὐτῆς τῆς οὐσίας καὶ αὐτοῖς σωματικῶς μεθεῖναι, ὡς ὁ φωνὴν [viz. οὐσία; not, οὐμοσίον, as Socrates has it; for of That he speaks by and by;] παρὰ τῆς οὐσίας τοῦ πατρὸς, ὅτι τῆ οὐσίας οὐκ ἔστιν ὁφθαλμῶν ἡμῶν καρπὸς, καὶ ὅτι μὴ τῆ οὐσίας ἐκπεσόντων οὐσίας.

did not reject the Expression; but admitted the expression for Peace sake, at the same time taking care that it was understood in a right sense. After the same manner I consented also to the words, Begotten, not made: The Council alledging, that the word, made, was applicable in common to all other Things, namely to the Creatures produced by the Son, between which and the Son himself there was no similitude: That therefore of the Son it ought not to be said, that he was made; because This was putting him upon a level with the things made by himself: Whereas far superiour to all the things that were made, is His Substance; namely That Substance, which the Holy Scriptures teach us was begotten of the Father, the Manner How it was begotten, being ineffable and unimaginable to every created Being. In the next place, upon debating the meaning of these words, The Son is

νοίας. Κατὰ τὰ αὐτὰ ὃ καὶ τὸ, ἡγνηθέντα ἢ ποιηθέντα, κατεδέξαμεθα: ἐπεὶ δὴ ποιηθέν, κοινὸν ἔφασκον εἶναι πρὸς ὄντα ἢ λοιπῶν κτισμάτων ἢ διὰ τῆς ἡγεμονίας, ὧν ἐδὲν ὁμοίον ἔχεν ἢ ἡόν· διὸ δὴ, μὴ εἶναι αὐτὸν ποίημα, τοῖς δι' αὐτῆς ἡγεμονίαις ὁμοίον κρείττον· ὃ, ἢ καὶ πᾶν ποίημα, τυγχάνει ἰσότητος, ὡς καὶ τῶ πατρὸς γε· ἡγνητὸς διδάσκει τὰ θεῶν λόγια, τῶ τελεῖται ἡ ἡγήσεως ἀνεκφραγῆς καὶ ἀνεπιλογίης πάσης ἡγνητὴ φύσις τυγχάνει· Οὕτω ὃ καὶ τὸ, ὁμοούσιον εἶναι τῶ πατρὶ καὶ ἡόν, ἐξεταζόμεθα ὁ λόγος· σωμῆσιν, ἢ καὶ τῶ σωματικῶν τελεῖται, ἐδὲ τοῖς θνητοῖς ζώοις παρεπλησίως ἔτε καὶ διαίρειν τῆς ἰσότητος, ἔτε καὶ ὁμοούσιον [ἀλλ' ἐδὲ καὶ αὐτὸ πᾶσι] ἢ ἀλλοιωσιν τῶ πατρὶ ἰσότητος τε καὶ συνάμεως [qm.annon fortè legendum, ὑποσώσεως, ut infra;] τέτων καὶ πάντων ἀλλοτεῖαν εἶναι ἢ ἀγνώστην οὖσιν τῶ πατρὶ παρεπλησίον ὃ εἶναι τὸ παρὲν τὸ ὁμοούσιον, τῶ μηδεμίαν ἡμείων πρὸς τὰ ἡγνητὰ κτίσματα ἢ ἡόν τῶ διὰ ἡμείων μόνον ὃ τὸ παρὲν

of one Substance with the Father; it was agreed they should be understood, not in such a sense, as the like Phrases are used concerning Bodies, or when they are applied to any mortal Beings; (For there was no Division of the Fathers Substance, no Dissection or Alteration of his Substance or Essence; the Self-existent Nature of the Father being wholly incapable of any such Affections :) but it was agreed that by the words, of one Substance with the Father, should be in-

tended to be asserted This only, that there is no similitude between the Son of God and the Things made by him; but that He is in all things likened unto his Father only, who begat him; and that he is not from any other Subsistence or Substance, but from his Father. To the Expression thus interpreted, I thought it reasonable to give my Assent: — And I then without further contention agreed to these things, as not offensive; when upon a careful debate and an equitable examination into the Sense of the Expressions, they appeared agreeable to what I myself had before professed in the Creed I had proposed. This is the Account That Great and Learned Man gave of this matter to his Diocese, when (as the Historian informs us,) having demurr'd a little, and taken

παλεὶ τῷ γεγεννηκότι καὶ πάν-
τα τρέπον ὁμοιοῦνται καὶ μὴ
εἶναι ἐξ ἑτέρας τινὸς ὑποστά-
σεως καὶ ἰστίας, ἀλλ' ἐκ τῆ πα-
τρὸς· ὃ καὶ αὐτῷ τῶτον ἐρμην-
νευθέντι τὸ τρέπον, καλῶς ἔ-
χεν ἐφάνη συγκαταθεῖναι·
— πότε δὲ ἀριλονείκως τὰ
μὴ λυπέντα καλεσθεῖς ἀμεῖναι,
ὅτε ἡμῖν εὐσυνωμότως καὶ λό-
γων ἐξετάζουσι τὸ διάνοιαν
ἐφάνη σωλῆναι τοῖς ὑφ' ἡ-
μῶν αὐτῷ ἐν τῇ περικτεθείσῃ
πίσει ὁμολογημένοις. Euseb.
Epist. ad Casaream, apud
Socratem lib. 1. ὁ apud
Theodorit. lib. 1.

Μικρὸν ἐπισήσας καὶ δια-
σκεψάμενος ἐν δὲ περὶ
ἐκείνου τὸν ὅρον τῆς πίσεως,
ὕτως ἅμα τοῖς πολλοῖς πα-
H h 3 σι

time to consider whether he could agree to this Profession of Faith, or no; at length he in This manner consented, and subscribed it with the rest of the Council.

And Athanasius himself thus interprets the word [ὁμοούσιος] Consubstantial: We anathematize (saith he) those who affirm the Son of God to be from any other Subsistence or Substance, [but from his Father, as Eusebius adds, repeating the same words in the place before-cited;] and those who assert the Holy Spirit to be of a changeable or alterable Nature.

οἱ σωτηροὶν τε καὶ σωτηρίας. Ibid.

Ἐξ ἐτέρας ὑποστάσεως ἢ ἑσίας φάσκοντες ἔχειν καὶ υἱὸν τοῦ θεοῦ, ἢ τὸ πᾶν τὸ ἅγιον τρεῖς καὶ ἄλλοιαι τοῖς τέτοις ἀναθεματίζομεν. Interpret. in Symbolum.

From the Contentions which in Event continued and increased in the Church after the introducing this very ambiguous Word, it appears plainly, that the most effectual way of suppressing Heresies, (as they then called every Division in Matters of Opinion, even among men who acted sincerely according to the best of their judgment;) would have been, not to have opposed unscriptural expressions with others contrary and equally unscriptural, (which was the Occasion of everlasting Contentions;) but to have required men to forbear the Use of such unscriptural expressions, as at any time gave Offence to the Church; and which, because they were unscriptural, no man could have complained of hardship in being forbidden to use them. Thus when the Arians first presumed to introduce those unjustifiable Phrases, [Ἐκ οὐκ ὄντων, and ἦν ποτε ὅτε οὐκ ἦν,] that the Son of God was made out of Nothing, and that there was a Time when He was not: Had those in Power contented themselves with condemning

and

and forbidding the use of these and the like expressions, without adding others of difficult and dubious meaning on the opposite side: Had they considered that the *Contradictory* to Error, is always *Truth*; but that Two *Contrary* Assertions, may either both be false, or both uncertain: Had they suppressed the growing Schisms in Matters of Opinion, not by adding any thing to the Rule of Scripture, but by holding their Adversaries strictly to That Rule; Neither allowing Themselves nor their Adversaries to draw any such remote and obscure Consequences, as might by either side be denied to follow from the Words of Scripture, which the Wisdom of God had judged to be alone a sufficiently perfect Rule of Truth to be left to the Church for ever: They had much better consulted the general Interest of Christianity, and in great measure prevented at the very Beginning those uncharitable Animosities, and those endless vain pretences of Human Authority in matters of Faith, which, ever since the decay of primitive Goodness and Charity, have been so great a Dishonour to the Name of Christians.

I agreed also (saith the learned Eusebius) to the Anathematism which they annexed [in the Council of Nice] at the end of their Creed; it being not offensive to me, because it only forbade the use of unscriptural Expressions; the introducing of which [viz. of unscriptural expressions,] has been the cause of almost all the Confusion and Distractions that have happened in the Churches.

Καὶ τὸν ἀναθεματισμὸν ὃ
τὸν μετὰ τὴν πίσιν περὶ αὐ-
τῶ ἐκτεθέντα, ἀλυττον εἶναι
ἡγησάμεθα, διὰ τὸ ἀπει-
γεῖν ἀγνοήτοις χεῖραδ' ὁμ-
ναῖς, διὰ ἧς οὐδὲν ἢ πᾶσα γί-
γνευε συγχυσίς τε καὶ ἀκα-
ταστασία τῶ ἐκκλησιῶν. Εὐ-
σεβ. apud Socrat. loco su-
prà citato.

And Basil: If all men, (saith he,) upon whom the Name of God and our Saviour Jesus Christ is called, could have been content with that Simplicity of Faith which was delivered down from the Apostles, and not have attempted to make any additions to the Truth of the Gospel; there would have been no need of my writing this Treatise.

And the Emperour Constantine the Great, in his Speech to the Council of Nice; It would be a grievous, (saith he,) a very grievous thing, if, after the Enemies [the Heathens] are destroyed, and there are none to oppose us, we should fall out among our selves, to the great joy and pleasure of the Adversary; especially being to debate about divine matters, and having before us the Doctrine written by the Inspiration of the Holy Spirit: For the Gospels, and the Writings of the Apostles and of the ancient Prophets, plainly teach us what Notions we ought to entertain concerning the Nature of God: Where-

Εἰ μὴ ἐβέλοντο πάντες, ἐφ' οὓς τὸ ὄνομα τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπικέκληται, μηδὲν τῇ ἀληθείᾳ τοῦ εὐαγγελίου παρεγχεῖν τῇ ᾧ θεοδόσει καὶ ἀποστόλων καὶ τῇ ἀπλότητι τῆς πίστεως. *Βασίλειος· ἐδὲν ἂν ἡμῖν ἔδει λόγων ἐν τῷ παρόντι.* *Advers. Eunom. lib. 1. in Initio.*

Δεινὸν εἴη καὶ ἄγαν δεινὸν, καὶ πολεμίων καταλυθέντων καὶ μηδενὸς ἀνιστάνειν τοῦ αὐτοῦ, ἀλλήλους βάλλειν, καὶ τοῖς δυσμνήσειν ἡδυνῶ καὶ γέλωτα προξενεῖν ἄλλως τε καὶ περὶ θεῶν διαλεγόμενος πραγμάτων, καὶ τῷ παναγίῳ πνεύματι τῷ διδασκαλίᾳ ἀνάγκησιν ἔχοντας. *Εὐαγγελικαὶ χρῆσι βίβλοι καὶ ἀποστολικαὶ, καὶ παλαιῶν περὶ τῶν ταῦ θεοῦ ματα, σαφῶς ἡμᾶς ἀχρηστέα τὰ θεῖα φρονεῖν ἐκπαίδειν· σι τῷ πολεμοποιεῖν ἐν ἀπείρασιν τε, ἐν καὶ θεοπνεύσαν λόγων λάβωμεν καὶ ζητησάντων τῷ λόγῳ.* *Apud Theodorit. l. 1, c. 7.*

fore

fore laying aside pernicious contention, let us from the inspired Oracles take a solution of all our Questions. And the same Argument he urges at large, in his letter to *Alexander* and *Arius*, (set down by *Eusebius* in his second book of the life of *Constantine*, chap. 63;) wherein he earnestly exhorts them not to disturb the Church, by contending about needless and ambiguous words.

And, among Moderns; That Glory of the Reformation, Mr *Chillingworth*: Let all men (saith he) believe the Scripture, and That only, and endeavour to believe it in the true Sense, and require no more of others; and they shall find this, not only a better, but the only means to suppress Heresy, and restore Unity. For he that believes the Scripture sincerely, and endeavours to believe it in the true sense, cannot possibly be a Heretick. And if no more than This were required of any man, to make him capable of the Churches Communion; then all men so qualified, though they were different in opinion, yet notwithstanding any such difference, must be of necessity one in Communion. Preface to the Author of *Charity* maintained, § the last.

And again: Certainly if Protestants be faulty in This matter, [in the Question about the Extent of human Authority,] it is for doing it too much, and not too little. This presumptuous imposing of the Senses of men, upon the words of God; the special senses of men, upon the general words of God; and laying them upon mens Consciences together, under the equal penalty of Death and Damnation: This vain Conceit, that we can speak of the Things of God, better than in the Words of God: This Deifying our own Interpretations, and tyrannous enforcing them upon others: This restraining of the Word of God from that Latitude and Generality, and the Understandings of Men from that Liberty, wherein Christ and the Apostles

postles left them; is and hath been the only fountain of all the Schisms of the Church; and that which makes them continue the common Incendiary of Christendom; and that which tears into pieces, not the coat, but the Bowels and Members of Christ, [ridente Turcâ, nec dolente Judæo,] to the great Satisfaction of Jews and Infidels. Take away these walls of Separation, and all will quickly be One: Take away this Persecuting, Burning, Cursing, Damning of men, for not subscribing to the words of men as the words of God: Require of Christians, only to believe Christ, and to call no man Master but Him only: Let those leave claiming Infallibility, that have no title to it; and let them that in their words disclaim it, disclaim it likewise in their Actions: and—— it may well be hoped by Gods blessing, that it —— may quickly reduce Christendom to Truth and Unity. These Thoughts of Peace, I am persuaded may come from the God of Peace, and to his Blessing I commend them. Chap. 4th, § 16.

And the excellent Mr Hales. It hath been (saith he) the common Disease of Christians from the Beginning, not to content themselves with that measure of Faith, which God and the Scriptures have expressly afforded us; but out of a vain Desire to know more than is revealed, they have attempted to discuss things, of which we can have no Light neither from Reason nor Revelation: Neither have they rested here; but upon pretence of Church-Authority, (which is None,) or of Tradition, (which for the most part is but figment,) they have peremptorily concluded, and confidently imposed upon others, a necessity of entertaining conclusions of that nature; and, to strengthen themselves, have broken out into Divisions and Factions, opposing Man to Man, and Synod to Synod, till the peace of the Church vanished without all possibility of recall. Hence arose those ancient and many separations amongst Christians, occasioned by Arianism, Eutychianism, Ne-

storia:

storianism, Photinianism, Sabellianism, and many more both antient and in our time: All which indeed are but Names of Schism, howsoever in the common language of the Fathers they were called Heresies. For Heresy is an Act of the Will, not of Reason; and is indeed a Lye, not a Mistake: Else how could that known speech of Austin go for true, [Errare possum, Hæreticus esse nolo,] I may err, but I will not be a Heretick? Indeed Manichæism, Valentinianism, Marcionism, Mahometanism, are truly and properly Heresies; For we know that the Authors of them received them not, but minted them themselves; and so knew That which they taught, to be a Lye: But can any man avouch, that — others that taught erroneously, — did maliciously invent what they taught, and not rather fall upon it by error and mistake? &c. Tract concerning Schism.

15.

Who with the Father and the Son together, is worshipped and glorified.

Nicene Creed.

See above in this Chapter, No 1, and 3, and 4, and 8.

16.

Ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World, &c.

The Exhort. at the Communion.

See above in this chapter, No 1, 3, 4, and 8.

17.

To Him therefore, with the Father and the Holy Ghost, let us give——continual Thanks.

See above, No 1, and 16.

18.

Prop. Pref.
on Trinity-
Sunday.

O Lord, [Holy Father,] Almighty, everlasting God: Who art One God, One Lord: Not One only Person, but † Three Persons in * One Substance. For that which we believe of the Glory of the Father, the same we believe of the Son and of the Holy Ghost, ‡ without any difference or inequality.

There is no passage in the whole Service so apt to be understood in a wrong Sense, as This; nor which so much requires (as the *Preface to the Book of Common-Prayer* expresses it) to be allowed such just and favourable Construction, as in common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the Scripture it self. For, (the words, *Lord, Holy Father, Almighty everlasting God, and Who art, being all Personal;*) the first obvious, natural and grammatical Sound of the whole Sentence is, that the Person of the Father is not One only Person, but Three Persons. Which being manifestly absurd, contrary to the Doctrine of Scripture, to numberless

berless other expressions in the Liturgy, and to the true intent of this Passage it self: The meaning of it therefore, consistent with what is set forth in other places, must of necessity be; that *God the Father Almighty* is not to be considered by us *singly* in the *Jewish* or *Sabellian* Sense, but that With him always Are *his Son* and *his Spirit*, by immediate ineffable Derivation from him, and in intimate Union and Communion with him; by and through whom He acts and governs all things, and manifests his Glory in and by them plenaryly and without measure.

† See above in this chapter, N^o 3, 4, 5, 8.

* See above in this chapter, N^o 14.

‡ See above in this chapter, N^o 5, 6, 7.

19.

And the Blessing of God Almighty, ^{The Blessing.} the Father, the Son, and the Holy Ghost, be amongst you, &c.

See above in this chapter, N^o 3, 4, 5, 8, and 18.

20.

First, I learn to believe in *God the Father*, &c. 2ly in *God the Son*, &c. 3ly ^{The Catechism.} in *God the Holy Ghost*, &c.

See above in this chapter, N^o 3, 4, 5, 8: and, in the fore-going chapter, Sect. II, N^o 50.

21.

21.

In the Of-
fice of Ma-
trimony,
the Blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you.

See above in this chapter, N^o 3, 4, 5, and 8.

22.

Ordination
Hymn.

Teach us to know the Father, Son, And Thee, of Both, to be but * One.

* Not, *etc.*, one and the same person ; but, *ev.* one and the same thing : As has been explained above, Part I, N^o 594, 600, and 609.

23.

In the
same.

One God in Persons Three, ———
Co-equal Three in One.

How these words may be understood agreeably to the Doctrine of Scripture, and to the other expressions in the Liturgy ; see above in this chapter, N^o 3, 4, 5, 6, 7 and 8 ; and compare, in the fore-going chapter, *Sect.* II, N^o 67.

24.

Article the
First.

There is but One living and true God, everlasting, without Body, Parts, or Passions ; of infinite Power, Wisdom and Good-

Goodness; the Maker and Preserver of all things both visible and invisible. And in Unity of this Godhead, there be † Three persons, of one * Substance, power and eternity; the Father, the Son, and the Holy Ghost.

It is not reconcileable either with the Doctrine of Scripture, or with the Expressions of the Liturgy cited in the foregoing chapter, or with this Article it self; to understand the words either in such a manner, as if they signified that God was a Being compounded of three Persons, as of so many Parts; or that the Three Persons, were only so many distinct Appellations and Denominations of One and the same Person. But the consistent and intelligible Meaning of them, can be no other than This; That there is *One God*, viz. he whom in the Creed we daily profess to believe in; *One God, the Father Almighty*; (so it is in the *Nicene Creed*; and, as the learned and judicious Author of the History of the Creed has shown, in all the antient both Greek and Latin Copies of the *Apostles Creed* likewise; and, in the *Athanasian Creed* it self, *The Father, God Almighty*;) And that *With Him*, by immediate Union with him, and ineffable Communication of Being and Power from him, always Are *his Son* and *his Spirit*: So that, not in his own Person only, but in and by *his Son and Spirit*, is *His* divine Power, Glory and Majesty, continually and plenary manifested.

† See above in this Chapter, No 3, 4, 5, and 8.

* See above in this Chapter, No 14.

25.

Article the
second.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal † God, of one * Substance with the Father ; &c.

† See above in this chapter, N° 3, 4, 5, 6, 7, and 8.

* See above in this chapter, N° 14.

26.

Article the
Fifth.

The Holy Ghost, proceeding from the Father and the Son, is of One * Substance, Majesty and Glory, with the Father and the Son, very and eternal † God.

* See above in this chapter, N° 14 and 4.

† See above in this chapter, N° 3, 4, 5, 6, and 8.

27.

Article the
Eighth.

The Three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed ; for they may be proved by most certain Warrants of Holy Scripture.

See above in this chapter, N° 2, 3, 4, 5, 6, 7, 14, & 15.

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ERRATA.

Pag.	Lin.	instead of	read.
17.	6.	[Gr. and	[Gr. καὶ, and
44.	1.	This Verse	read this verse
63.	14.	ἀγιον	ἀγιον
106.	15.	Sen	Son
108.	22.	GOD; has	GOD;) has
134.	21.	Acts xxii, 14.	Acts xxii, 16.
140.	18.	by witness.	my Witness.
159.	10.	το πατρι	το πατρι
161.	1.	Μεῖζον	Μεῖζον
253.	ult.	God	God.
254.	12.	Φεισκοντα	Φεισκοντα
273.	8.	[alluding	[adaptionem; alluding
276.	3.	γεννημένος	γεννημένος
279.	20.	ἢ ὅτε	ἢ ὅτε ὅτε
333.	23.	ἀπῆντε	ἀπῆντε
342.	35.	believing we	believing, we
353.	33.	μεῖζον	μεῖζον
354.	7.	ἡ	ἡ
391.	2.	Office	Office [in the Margin.]
451.	1.	Necflary	Necflary
452.	8.	explicntion	explication
464.	3.	liveth	liveth
465.	18.	ὅτε, ἔκ	ὅτε ἔκ
469.	3.	ἢ αἰ	ἢ αἰ

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